

'Allah^{azwj},
Who is Allah^{azwj}?
Is Allah^{azwj} a Thing/Entity?'

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَائَهُمْ أَجْمَعِينَ

Summary:

Some Muslims believe that Allah^{azwj} can be visualised, or that He^{azwj} has limbs or will be seen in the Hereafter, or some say Allah^{azwj} is not a 'Thing, but is a 'Status'! All of the above has to be negated. These ideas have emerged from either a complete misinterpretation of some Holy Verses or from someone's own perception. So, 'Who' or 'What' is Allah^{azwj}? Is it important to know? Yes, in order to refute all that which is 'unworthy' of Allah^{azwj}, hence this article.

For a believer, it is very important to know who his/her Creator and Lord is - 'Allah^{azwj}'! Can anyone describe Him^{azwj}? Of course, His^{azwj} Creation is unable to describe Him^{azwj}! But has Allah^{azwj} Described Himself^{azwj}? Of course- thus we will present some Holy Verses and Ahadith in which Allah Introduces Himself^{azwj} and His^{azwj} Attributes. Will we then be able to understand Him^{azwj}? Well, it will still be impossible- but the statements will remove ambiguities regarding 'His-Self' which have crept-up as a result of many years of human imagination about Him^{azwj}. This small effort may lead to our total 'submission' - admitting our inability to Define 'Him^{azwj}', in that way one may be able to plead and praise an 'Entity/Thing'^{azwj} - the Most Mighty and Majestic - the One^{azwj} which is beyond any description and bounds. With this, we look at the following Hadith:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كُلُّ دُعَاءٍ لَا يَكُونُ قَبْلَهُ تَحْمِيدٌ فَهُوَ أَبْتَرُ إِنَّمَا التَّحْمِيدُ ثُمَّ الثَّنَاءُ قُلْتُ مَا أَذْرِي مَا يُجْزِي مِنَ التَّحْمِيدِ وَ التَّمْجِيدِ قَالَ يَقُولُ.

Ali Bin Ibrahim, from his father, from Ali Bin Hassan, from one of his companions, from:

Abu Abdullah^{asws} said: 'Every supplication which does not happen to have a Praise before it is cut-off. But rather, it is the Praise, then the Laudation¹'. I said, 'I don't know what would suffice from the Praise and the Glorification'. He^{asws} said: 'One should be saying,

اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَ أَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَ أَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَ أَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ وَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

¹ The act of praising

'O Allah^{azwj}! You^{azwj} are the Foremost, so there was nothing before You^{azwj}, and You^{azwj} are the Last, so there will be nothing after You^{azwj}, and You^{azwj} are the Manifest, so there is nothing above You^{azwj}, and You^{azwj} are the Hidden, so there is nothing besides You^{azwj}, and You^{azwj} are the Mighty, the Wise".²

Allah^{azwj} is Ahad, Lord of the World:

In Chapter 112, Allah^{azwj} Says: **Say, He, Allah is Indivisible ('Ahad')**, and Negates those properties for Himself which His Creation possesses.

Allah^{azwj} Defines Himself as 'هُوَ' (An Entity that is undefinable, it is mostly translated as He).³ Then Lord Names Himself as 'اللَّهُ' (Allah), and Mentions some of His Attributes (59:22-24):

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۖ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۗ هُوَ الرَّحْمَنُ الرَّحِيمُ {59:22}

'هُوَ' (That one) is Allah. There is no god except 'هُوَ'; the Knower of the unseen and the seen; 'هُوَ' is the Beneficent, the Merciful [59:22]

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۗ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ {59:23}

He is Allah. There is no god except He; the King, the Holy, the Giver of peace, the Granter of security, Guardian, the Mighty, the Supreme, the One of every Greatness. Glorious is Allah from what they are associating [59:23]

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ۗ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۗ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ {59:24}

He is Allah the Creator, the Maker, the Fashioner. His are the most Beautiful Names. Whatever is in the skies and the earth Glorifies him, and He is the Mighty, the Wise [59:24]

There are many Holy Verses in which the 'Ism' (Names) of Allah^{azwj} are Mentioned, these are Attributes of Allah^{azwj}, for examples see Appendix I.

Imam Jafar-e-Sadiq^{asws} says:

² Al Kafi V 2 – The Book Of Supplication CH 27 H 6

³ We will use, in the some places, 'He' for Allah^{azwj}, in accordance with general practice, However, Capital 'He' for Allah^{azwj} is undefinable.

فمن عبد الاسم دون المعنى فقد كفر و لم يعبد شيئاً، و من عبد الاسم و المعنى فقد كفر و عبد اثنين، و من عبد المعنى دون الاسم فذاك التوحيد، أ فهمت يا هشام؟» قال: فقلت: زدني.

So one who worshipped the 'Name' apart from the Meaning, so he has committed Kufr and has not worshipped anything. And the one who worshipped the 'Name' as well as the 'Meaning', so he has (still) committed Kufr for he has worshipped two. But the one who worshipped the 'Meaning' apart from the Name, so that is the Oneness (التوحيد)' (an extract, see Hadith, Appendix I).

Is Allah^{azwj} an Entity/Thing?

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَجْرَانَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنِ التَّوْحِيدِ فَقُلْتُ أَتَوَهَّمُ شَيْئاً فَقَالَ نَعَمْ غَيْرَ مَعْقُولٍ وَ لَا مَحْدُودٍ فَمَا وَقَعَ وَهْمُكَ عَلَيْهِ مِنْ شَيْءٍ فَهُوَ خِلَافُهُ لَا يُشْبِهُهُ شَيْءٌ وَ لَا تُدْرِكُهُ الْأَوْهَامُ كَيْفَ تُدْرِكُهُ الْأَوْهَامُ وَ هُوَ خِلَافٌ مَا يُعْقَلُ وَ خِلَافٌ مَا يُتَصَوَّرُ فِي الْأَوْهَامِ إِنَّمَا يُتَوَهَّمُ شَيْءٌ غَيْرَ مَعْقُولٍ وَ لَا مَحْدُودٍ .

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Abdul Rahman Bin Abu Najran who said,

'I asked Abu Ja'far^{asws} about the *Tawheed* (Oneness of Allah^{azwj}), and I said, 'Can I think of Him^{azwj} as a 'thing'?'

So he^{asws} said: 'Yes, without reasoning and without limit. So whatever your imagination occurs upon from a thing, so He^{azwj} is different to it.

Nothing resembles Him^{azwj}, nor can the imaginations capture Him^{azwj}. How can the imaginations capture Him^{azwj}? He^{azwj} is different to what is thought of and different to what is pictured in the imaginations. But rather, you can imagine something without reasoning and without limits'.⁴

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ قَالَ سُئِلَ أَبُو جَعْفَرٍ الثَّانِي (عَلَيْهِ السَّلَام) بِجُورٍ أَنْ يُقَالَ لِلَّهِ إِنَّهُ شَيْءٌ قَالَ نَعَمْ يُخْرِجُهُ مِنَ الْحَدِّينِ حَدَّ التَّعْطِيلِ وَ حَدَّ التَّشْبِيهِ .

Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail, from Al Husayn Bin Al Hassan, from Bakr Bin Salih, from Al Husayn Bin Saeed who said,

'Abu Ja'far^{asws} the 2nd was asked, 'Is it allowed for one to say, regarding Allah^{azwj}, that He^{azwj} is a 'شَيْءٌ' (thing)?'

⁴ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 2 H 1

He^{asws} said: 'Yes. Take Him^{azwj} out from the two limitations – the limitation of temporariness and the limit of resemblance'.⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَمَّنْ ذَكَرَهُ قَالَ سُئِلَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَمْ يَجُوزُ أَنْ يُقَالَ إِنَّ اللَّهَ شَيْءٌ قَالَ نَعَمْ يُخْرِجُهُ مِنَ الْحَدِيثَيْنِ حَدَّ التَّعْطِيلِ وَ حَدَّ التَّشْبِيهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Isa, from the one who mentioned it, said,

'Abu Abdullah^{asws} was asked, 'Is it allowed for it to be said that Allah^{azwj} is a thing?' He^{asws} said: 'Yes, taking Him^{azwj} out from two limitations – the limitation of the temporariness and the limitation of the resemblance'.⁶

Detailed Explanation - Allah is an 'Entity/Thing'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْعَبَّاسِ بْنِ عَمْرٍو الْفُقَيْمِيِّ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ لِلزُّنْدِيقِ حِينَ سَأَلَهُ مَا هُوَ قَالَ هُوَ شَيْءٌ بِخِلَافِ الْأَشْيَاءِ اِرْجِعْ بِقَوْلِي إِلَى إِنْبَاتِ مَعْنَى وَأَنَّ شَيْءًا بِحَقِيقَةِ الشَّيْئَةِ غَيْرَ أَنَّهُ لَا جِسْمَ وَلَا صُورَةً وَلَا يُحْسُ وَلَا يُحَسُّ وَلَا يُدْرِكُ بِالْحَوَاسِّ الْخَمْسِ لَا تُدْرِكُهُ الْأَوْهَامُ وَلَا تَنْقُصُهُ الدُّهُورُ وَلَا تُعَيِّرُهُ الْأَزْمَانُ

Ali Bin Ibrahim, from his father, from Al Abbas Bin Amro Al Fuqaymi, from Hisham Bin Al Hakam, from:

An atheist asked Abu Abdullah^{asws}: 'what is 'هُوَ' (the One^{azwj})?' Imam^{asws} said: 'هُوَ' is a 'thing' (but) different from the things. I^{asws} reiterate with my^{asws} words to prove the meaning; 'هُوَ' (The One/He^{azwj}) is a 'Thing' in reality of the 'thing-ness' apart from that He^{azwj} has neither a body, nor an image, nor can He^{azwj} be felt, nor can He^{azwj} be touched, nor can He^{azwj} be realised by the five sensory perceptions. Neither can the imaginations grasp Him^{azwj}, nor can the ages reduce Him^{azwj}, nor can the times change Him^{azwj}.

فَقَالَ لَهُ السَّائِلُ فَتَقُولُ إِنَّهُ سَمِيعٌ بَصِيرٌ قَالَ هُوَ سَمِيعٌ بَصِيرٌ سَمِيعٌ بِغَيْرِ جَارِحَةٍ وَ بَصِيرٌ بِغَيْرِ آلَةٍ بَلْ يَسْمَعُ بِنَفْسِهِ وَ يُبْصِرُ بِنَفْسِهِ لَيْسَ قَوْلِي إِنَّهُ سَمِيعٌ يَسْمَعُ بِنَفْسِهِ وَ بَصِيرٌ يُبْصِرُ بِنَفْسِهِ أَنَّهُ شَيْءٌ وَ النَّفْسُ شَيْءٌ آخَرٌ وَ لَكِنْ أَرَدْتُ عِبَارَةً عَنْ نَفْسِي إِذْ كُنْتُ مَسْئُولًا وَ إِفْهَامًا لَكَ إِذْ كُنْتُ سَائِلًا فَأَقُولُ إِنَّهُ سَمِيعٌ بِكُلِّهِ لَا أَنَّ الْكُلَّ مِنْهُ لَهُ بَعْضٌ وَ لَكِنِّي أَرَدْتُ إِفْهَامَكَ وَ التَّعْبِيرُ عَنْ نَفْسِي وَ لَيْسَ مَرْجِعِي فِي ذَلِكَ إِلَّا إِلَى أَنَّهُ السَّمِيعُ الْبَصِيرُ الْعَالِمُ الْحَبِيرُ بِلَا اخْتِلَافِ الدَّاتِ وَ لَا اخْتِلَافِ الْمَعْنَى

So the questioner said to him^{asws}, 'But you^{asws} are saying that He^{azwj} is Hearing, Seeing'.

⁵ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 2 H 2

⁶ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 2 H 7

Imam^{asws} replied: 'هُوَ' (That One^{azwj}) is Hearing, Seeing. Allah^{azwj} Sees without an organ and Sees without an instrument, but Allah^{azwj} is Seeing by Himself^{azwj} and is Hearing by Himself^{azwj}.

My^{asws} words that 'Allah^{azwj} is Seeing by Himself^{azwj} and is Hearing by Himself^{azwj}' do not mean that Allah^{azwj} is a 'Thing' and His^{azwj} Self is another thing. But, I^{asws} use them as an idiom from myself^{asws} when I^{asws} was asked and as an understanding for you when you asked.

Thus, I^{asws} am saying that Allah^{azwj} Hears by all of Him^{azwj}, not that the for the 'all' of Him^{azwj} there are parts, but I^{asws} intend to make you understand and use an idiom from myself^{asws} and I^{asws} do not re-iterate in that except that "هُوَ" (Allah^{azwj}) is the All-Hearing, the All-Seeing, the All-Knowing, the All-Aware without a differentiation of the Self nor differentiation of the meaning'.

قَالَ لَهُ السَّائِلُ فَمَا هُوَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) هُوَ الرَّبُّ وَ هُوَ الْمَعْبُودُ وَ هُوَ اللَّهُ وَ لَيْسَ قَوْلِي اللَّهُ إِثْبَاتَ هَذِهِ الْحُرُوفِ أَلِفٍ وَ لَامٍ وَ هَاءٍ وَ لَا رَاءٍ وَ لَا بَاءٍ وَ لَكِنْ ارْجِعْ إِلَى مَعْنَى وَ شَيْءٍ خَالِقِ الْأَشْيَاءِ وَ صَانِعِهَا وَ نَعْتِ هَذِهِ الْحُرُوفِ وَ هُوَ الْمَعْنَى سَمِّيَ بِهِ اللَّهُ وَ الرَّحْمَنُ وَ الرَّحِيمُ وَ الْعَزِيزُ وَ أَشْبَاهُ ذَلِكَ مِنْ أَسْمَائِهِ وَ هُوَ الْمَعْبُودُ جَلًّا وَ عَزًّا

The questioner said to him^{asws}, 'So what is "هُوَ" (Allah^{azwj})?' Abu Abdullah^{asws} said: "هُوَ" (Allah^{azwj}) is the Lord^{azwj}, and "هُوَ" (Allah^{azwj}) is the worshipped, and "هُوَ" (Allah^{azwj}) is Allah^{azwj}.

And it is not my^{asws} word 'Allah' to prove these letters, 'Alif', and 'Laam', and 'Ha', nor 'Ra' nor 'Ba', but I re-iterate to a meaning and a Thing, Creator of the things and its Maker, and the intention of these letters, and it is the meaning 'Allah' has been Named by, and 'the Beneficent', and the 'Merciful', and the 'Mighty', and the likes of that from His^{azwj} Names, and "هُوَ" (Allah^{azwj}) is the worshipped One, Majestic and Mighty'.

قَالَ لَهُ السَّائِلُ فَإِنَّا لَمْ نَجِدْ مَوْهُومًا إِلَّا مَخْلُوقًا قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَوْ كَانَ ذَلِكَ كَمَا تَقُولُ لَكَانَ التَّوْحِيدُ عَنَّا مُرْتَفِعًا لِأَنَّا لَمْ نُكَلِّفْ غَيْرَ مَوْهُومٍ وَ لَكِنَّا نَقُولُ كُلُّ مَوْهُومٍ بِالْحَوَاسِّ مُدْرِكٌ بِهِ تَحْدُهُ الْحَوَاسُّ وَ مُثْلُهُ فَهُوَ مَخْلُوقٌ إِذْ كَانَ النَّفْيُ هُوَ الْإِبْطَالُ وَ الْعَدَمُ وَ الْجَهَةُ

The questioner said to him^{asws}, 'But we do not find our imaginations except as creations'. Abu Abdullah^{asws} said: 'If it was that, just as you are saying, the *Tawheed* (Oneness) would be raised (negated), because we are not encumbered (burdened) without imagination. But we are saying that every imagination with the senses is limited by the senses, and is a resemblance, thus it is a creation. When it was the negation, so it is the invalidation, and the nothingness (non-entity) and the modality.

الثَّانِيَةُ التَّشْبِيهُ إِذْ كَانَ التَّشْبِيهُ هُوَ صِفَةُ الْمَخْلُوقِ الظَّاهِرِ التَّرْكِيبِ وَ التَّأْلِيفِ فَلَمْ يَكُنْ بُدٌّ مِنْ إِثْبَاتِ الصَّانِعِ لَوْجُودِ الْمَصْنُوعِينَ وَ الْإِضْطِرَّارِ إِلَيْهِمْ أَنَّهُمْ مَصْنُوعُونَ وَ أَنَّ صَانِعَهُمْ غَيْرُهُمْ وَ لَيْسَ مِثْلُهُمْ إِذْ كَانَ مِثْلُهُمْ شَيْئًا بِهَيْمٍ فِي ظَاهِرِ التَّرْكِيبِ وَ التَّأْلِيفِ وَ فِيمَا

يَجْرِي عَلَيْهِمْ مِنْ خُدُوثِهِمْ بَعْدَ إِذْ لَمْ يَكُونُوا وَ تَنْقُلُهُمْ مِنْ صِغَرٍ إِلَى كِبَرٍ وَ سَوَادٍ إِلَى بَيَاضٍ وَ قُوَّةٍ إِلَى ضَعْفٍ وَ أَحْوَالٍ مُوجُودَةٍ لَا حَاجَةَ بِنَا إِلَى تَفْسِيرِهَا لِتَيَانِهَا وَ وُجُودِهَا

The second is the resemblance. When there was the resemblance, it would be a quality of the creation, the apparent, the assembled, and the composed. So it would not happen to be inevitable from proving the 'Maker' due to the existence of the manufactured items and the necessity to them that they are manufactured but their 'Maker' is other than them, and is not like them.

However, if "هُوَ" (Allah^{azwj}) was like them, "هُوَ" (Allah^{azwj}) would have resembled them in the apparent, and the assemblage, and the composition, with regards to what flows upon them from their coming into being afterwards when they did not exist (beforehand), and their transformation from the smallness to the largeness, and blackness to whiteness, and strength to weakness, and their existing states. There is no need for us^{asws} to interpret these in order to explain these and their existences'.

قَالَ لَهُ السَّائِلُ فَقَدْ حَدَدْتَهُ إِذْ أَتَيْتَ وَقَوْلُهُ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لَمْ أَحُدَّهُ وَ لَكِنِّي أَتَيْتُهُ إِذْ لَمْ يَكُنْ بَيْنَ النَّعْيِ وَ الْإِنْبَاتِ
مَنْزِلَةً

The questioner said to him^{asws}, 'But you^{asws} would have limited Him^{azwj} when you proved His^{azwj} existence'. Abu Abdullah^{asws} said: 'I^{asws} did not limit Him^{azwj}. But I^{asws} proved Him^{azwj} when there does not happen to be a stage between the negation and the proofs'.

قَالَ لَهُ السَّائِلُ فَلَهُ إِثْبَتٌ وَ مَائِيَّةٌ قَالَ نَعَمْ لَا يُثْبِتُ الشَّيْءُ إِلَّا بِإِثْبَتِهِ وَ مَائِيَّةٌ

The questioner said to him^{asws}, 'So, for Him^{azwj} there is a reality and an actuality⁷'?

Imam^{asws} said: 'Yes. The thing cannot be proven except in a reality and actuality'.

قَالَ لَهُ السَّائِلُ فَلَهُ كَيْفِيَّةٌ قَالَ لَا لِأَنَّ الْكَيْفِيَّةَ جِهَةٌ الصَّفَةِ وَ الْإِحَاطَةَ وَ لَكِنْ لَا بُدَّ مِنَ الْخُرُوجِ مِنْ جِهَةِ التَّعْطِيلِ وَ التَّشْبِيهِ لِأَنَّ مَنْ نَفَاهُ فَقَدْ أَنْكَرَهُ وَ دَفَعَ رُبُوبِيَّتَهُ وَ أَبْطَلَهُ وَ مَنْ شَبَّهَهُ بِغَيْرِهِ فَقَدْ أَتَيْتُهُ بِصِفَةِ الْمَخْلُوقِينَ الْمَصْنُوعِينَ الَّذِينَ لَا يَسْتَحِقُّونَ الرُّبُوبِيَّةَ وَ لَكِنْ لَا بُدَّ مِنْ إِنْبَاتِ أَنَّ لَهُ كَيْفِيَّةً لَا يَسْتَحِقُّهَا غَيْرُهُ وَ لَا يُشَارِكُ فِيهَا وَ لَا يُحَاطُ بِهَا وَ لَا يَعْلَمُهَا غَيْرُهُ

The questioner said to him^{asws}, 'So is there a 'how-ness' (Qualitative State) for Him^{azwj}'? Imam^{asws} said: 'No, because the qualitative state is an aspect of the quality, but it is inevitable from exiting from an aspect of the temporariness and the resemblance, because the one who negates Him^{azwj}, so he had denied Him^{azwj} and repulsed His^{azwj} Lordship and invalidated it; and the one who resembles Him^{azwj} with something else, so he has proved Him^{azwj} with a quality of the creation, the manufactured ones who are not rightful for the Lordship.

⁷ That Allah^{azwj} Exits in Real Meanings and with Certainty.

But it is inevitable from the proofs that for Him^{azwj} there is a Qualitative State which others are not rightful of, nor does anything participate in it, nor is inter-mingled with it, nor is something else known by it.

قَالَ السَّائِلُ فَيَعَانِي الْأَشْيَاءَ بِنَفْسِهِ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) هُوَ أَحَلُّ مِنْ أَنْ يُعَانِيَ الْأَشْيَاءَ بِمُبَاشَرَةٍ وَ مُعَاجَلَةٍ لِأَنَّ ذَلِكَ صِفَةُ الْمَخْلُوقِ الَّذِي لَا تَجِيءُ الْأَشْيَاءُ لَهُ إِلَّا بِالْمُبَاشَرَةِ وَ الْمُعَاجَلَةِ وَ هُوَ مُتَعَالٍ نَافِذُ الْإِرَادَةِ وَ الْمَشِيئَةِ فَعَالَ لِمَا يَشَاءُ .

The questioner said, 'So do the (Creation of the) things tire His^{azwj} Self?' Abu Abdullah^{asws} said: "'هُوَ" (Allah^{azwj}) is more Majestic than that the (Creation of) things should Tire Him^{azwj} by the Initiating (the things) and Processing, because that is a quality of the created beings who do not come to the things except by the production and the processing, and "'هُوَ" (Allah^{azwj}) is most Exalted, Implementer of the Will and the Desire, Doing whatever "'هُوَ" (Allah^{azwj}) so Desires to'.⁸

Vision and Limbs of Allah^{azwj} in Quran are Metaphorically Referred to :

Allah^{azwj} Says (to Iblees^{la}):

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي ۖ أَسْتَكْبِرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ {75}

He said: "O Iblees! What prevented you from doing Sajdah to what I Created by My Hands? Were you arrogant or were you from the exalted ones?" [38:75]

Explanation of the Verse 38:75:

يد، مع: الدقاق، عن الاسدي، عن البرمكي، عن الحسين بن الحسن، عن بكر، عن أبي عبد الله البرقي، عن عبد الله بن يحيى، عن أبي أيوب الخزاز، عن محمد ابن مسلم قال: سألت أبا جعفر عليه السلام فقلت: قوله عزوجل: " يا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي " فقال: اليد في كلام العرب: القوة والنعمة، قال الله: " واذكر عبدنا داود ذاالايدي " وقال: والسماء بيناها بأيد " أي بقوة، وقال: " وأيدهم بروح منه " أي قواهم " ويقال: لفلان عندي أيادي كثيرة أي فواضل وإحسان، وله عندي يد بيضاء أي نعمة.

Al Daqaq, from Al Asady, from Al Barmakky, from Al Husayn Bin Al Hassan, from Bakr, from Abdu Abdullah Al Barqy, from Abdullah Bin Yahya, from Abu Ayoub Al Khazaz, from Muhammad Ibn Muslim who said,

⁸ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 2 H 6

'I asked Abu Ja'far^{asws} about the Words of the Mighty and Majestic: **"O Iblees! What prevented you from doing Sajdah to what I Created by My Hands? [38:75].**

Imam^{asws} replied: 'The 'اليد' 'Hand' in the speech of the Arabs is the strength and the favour. Allah^{azwj} Said: **and remember Our servant Dawood, possessor of the hand (strength), [38:17],** and He^{azwj} Said: **And the sky, We Built it by Hand [51:47],** and it is said, 'For so and so there are a lot of hands upon me', i.e. graces and favours', and 'For him there is a white hand upon me', i.e. bounty".⁹

Further Holy Verses where Vision/limbs of Allah^{azwj} are metaphorically are mentioned are included in Appendix II.

One Should not Talk About Allah^{azwj} Other than Talking about His^{azwj} Attributes:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْحُسَيْنِ بْنِ الْمَيَّاحِ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (ع) عَلَيْهِ السَّلَامُ (يَقُولُ مَنْ نَظَرَ فِي اللَّهِ كَيْفَ هُوَ هَلَكَ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, from Al Husayn Bin Al Mayyah, from his father who said,

'I hear Abu Abdullah^{asws} saying: 'The one who inquires about Allah^{azwj}, how He^{azwj} is (His^{azwj} Qualitative State), would be destroyed'.¹⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (ع) عَلَيْهِ السَّلَامُ (قَالَ إِيَّاكُمْ وَ التَّفَكُّرَ فِي اللَّهِ وَ لَكِنْ إِذَا أَرَدْتُمْ أَنْ تَنْظُرُوا إِلَى عَظَمَتِهِ فَانظُرُوا إِلَى عَظِيمِ خَلْقِهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Abdul Hameed, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim, from:

Abu Ja'far^{asws} said: 'Beware of the pondering regarding Allah^{azwj}. But whenever you intend to look into His^{azwj} Magnificence, so look into the Magnificence of His^{azwj} creation'.¹¹

مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ مَجْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَاطٍ عَنْ أَبِي بصيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ (ع) عَلَيْهِ السَّلَامُ (تَكَلَّمُوا فِي خَلْقِ اللَّهِ وَ لَا تَتَكَلَّمُوا فِي اللَّهِ فَإِنَّ الْكَلَامَ فِي اللَّهِ لَا يَزِدَادُ صَاحِبَهُ إِلَّا تَحِيْرًا .

⁹ Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 1 H 5

¹⁰ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 8 H 5

¹¹ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 8 H 7

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'You can speak regarding the creation of Allah^{azwj}, but do not speak regarding Allah^{azwj}, for the speech regarding Allah^{azwj} does not increase its owner except with the confusion'.

وَ فِي رِوَايَةٍ أُخْرَى عَنْ حَرِيْزٍ تَكَلَّمُوا فِي كُلِّ شَيْءٍ وَ لَا تَتَكَلَّمُوا فِي ذَاتِ اللَّهِ .

And in another report, from Hareyz, '(He^{asws} said): 'You can speak regarding everything, but do not be speaking regarding 'ذَاتِ اللَّهِ' the Essence (Self) of Allah^{azwj}'.¹²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ أَنَّ إِلَى رَبِّكَ الْمُنتَهَى فَإِذَا انْتَهَى الْكَلَامُ إِلَى اللَّهِ فَأَمْسِكُوا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjal, from Suleyman Bin Khalid who said,

'Abu Abdullah^{asws} said: 'Allah^{azwj} Mighty and Majestic is Saying: **And surely to your Lord is the ending (53:42)**, so when the speech (discussion) ends up to Allah^{azwj} (His^{azwj} Essence), so hold (stop there and refrain from further comments)'.¹³

مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ حَمْرَةَ بْنِ مُحَمَّدٍ قَالَ كَتَبْتُ إِلَى أَبِي الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) أَسْأَلُهُ عَنِ الْجِسْمِ وَ الصُّورَةِ فَكَتَبَ سُبْحَانَ مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ لَا جِسْمٌ وَ لَا صُورَةٌ .

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Hamza Bin Muhammad who said,

'I wrote to Abu Al-Hassan^{asws} asking him^{asws} about the body and the image. So he^{asws} wrote: 'Glorious is the One^{azwj}, there being nothing like Him^{azwj}, neither a body nor an image'.

وَ رَوَاهُ مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ إِلَّا أَنَّهُ لَمْ يُسَمِّ الرَّجُلَ .

And it is reported by Muhammad Bin Abdu Abdullah, except that he did not name the man'.¹⁴

¹² Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 8 H 1

¹³ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 8 H 2

¹⁴ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 11 H 2

Allah^{azwj} cannot be described by His^{azwj} creation:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ الْيَعْقُوبِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ يَهُودِيًّا يُقَالُ لَهُ سِبَخْتُ حَاءَ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالَ يَا رَسُولَ اللَّهِ جِئْتُ أَسْأَلُكَ عَنْ رَبِّكَ فَإِنْ أَنْتَ أَجَبْتَنِي عَمَّا أَسْأَلُكَ عَنْهُ وَإِلَّا رَجَعْتُ قَالَ سَلْ عَمَّا شِئْتُ

Ali Bin Ibrahim, from his father, from Al Hassan Bin Ali, from Al Yaqouby, from one of our companions, from Abdul A'ala, a slave of the family of Saam,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A Jew called Sibakht came over to Rasool-Allah^{sawww} and said, 'O Rasool-Allah^{sawww}! I came over to ask you^{sawww} about your^{sawww} Lord^{azwj}. So if you^{sawww} were to answer me about what I am asking about (fine), or else I will return'. He^{sawww} said: 'Ask about whatever you so desire to'.

قَالَ أَيْنَ رَبُّكَ قَالَ هُوَ فِي كُلِّ مَكَانٍ وَ لَيْسَ فِي شَيْءٍ مِّنَ الْمَكَانِ الْمَحْدُودِ قَالَ وَ كَيْفَ هُوَ قَالَ وَ كَيْفَ أَصِفُ رَبِّي بِالْكَيفِ وَ الْكَيْفُ مَخْلُوقٌ وَ اللَّهُ لَا يُوصَفُ بِمَخْلُوقِهِ

He said, 'Where is your^{sawww} Lord^{azwj}?' He^{azwj} is in every place, and He^{azwj} is not enclosed into a thing from the limited place'. He said, 'And how is He^{azwj}?' He^{sawww} said: 'And how can I^{sawww} describe my^{sawww} Lord^{azwj} with the 'how', and the 'how' is a creation, and Allah^{azwj} cannot be described by His^{azwj} creation'.

قَالَ فَمِنْ أَيْنَ يُعَلِّمُ أَنَّكَ نَبِيُّ اللَّهِ قَالَ فَمَا بَقِيَ حَوْلَهُ حَجَرٌ وَ لَا عَيْرٌ ذَلِكَ إِلَّا تَكَلَّمَ بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ يَا سِبَخْتُ إِنَّهُ رَسُولُ اللَّهِ (صلى الله عليه وآله)

He said, 'So from where did you^{sawww} come to know that you^{sawww} are a Prophet^{sawww} of Allah^{azwj}?' He (the narrator) said, 'So there did not remain around him^{sawww} a tree, nor anything other than that, except that it spoke in clear Arabic language, 'O Sibakht! He^{sawww} is Rasool-Allah^{sawww}!'

فَقَالَ سِبَخْتُ مَا رَأَيْتُ كَالْيَوْمِ أَمْرًا أَبَيَّنَ مِنْ هَذَا ثُمَّ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ .

So Sibakht said, 'I have not seen like today, a matter more clear than this'. Then he said, 'I testify that there is no god except Allah^{azwj} and you^{sawww} are a Rasool^{sawww} of Allah^{azwj}'.¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخُثْعَمِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَتِيكٍ الْقَصِيرِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ شَيْءٍ مِّنَ الصِّفَةِ فَرَفَعَ يَدَهُ إِلَى السَّمَاءِ ثُمَّ قَالَ تَعَالَى الْجَبَّارُ تَعَالَى الْجَبَّارُ مِنْ تَعَاطَى مَا تَمَّ هَلْكَ .

¹⁵ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 8 H 9

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Yahya Al Khas'amy, from Abdul Rahman Bin Ateyk Al Qaseyr who said,

'I asked Abu Ja'far^{asws} about something from the characteristics (of Allah^{azwj}). So he^{asws} raised his^{asws} hand towards the sky, then said: 'Exalted is the Compeller! Exalted is the Compeller! The one who practices (something) else, is destroyed'.¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِيهِ قَالَ حَضَرْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) فَدَخَلَ عَلَيْهِ رَجُلٌ مِنَ الْخَوَارِجِ فَقَالَ لَهُ يَا أَبَا جَعْفَرٍ أَيُّ شَيْءٍ تَعْبُدُ قَالَ اللَّهُ تَعَالَى قَالَ رَأَيْتَهُ قَالَ بَلَى لَمْ تَرَهُ الْعُيُونُ بِمُشَاهَدَةِ الْأَبْصَارِ وَ لَكِنْ رَأَيْتُهُ الْقُلُوبُ بِحَقَائِقِ الْإِيمَانِ لَا يُعْرَفُ بِالْقِيَاسِ وَ لَا يُدْرَكُ بِالْحَوَاسِّ وَ لَا يُشَبَّهُ بِالنَّاسِ مَوْصُوفٌ بِالْآيَاتِ مَعْرُوفٌ بِالْعَلَامَاتِ لَا يَجُورُ فِي حُكْمِهِ ذَلِكَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Abdullah Bin Sinan, from his father who said,

'I was present with Abu Ja'far^{asws} and a man from the Kharijites came over to him^{asws} and said to him, 'O Abu Ja'far^{asws}! Which thing do you^{asws} worship?' He^{asws} said: 'Allah^{azwj} the Exalted'. He said, 'Have you^{asws} seen Him^{azwj}?' He^{asws} said: 'But, the eyes cannot see Him^{azwj} with the visualizing of the visions, but the hearts seen Him^{azwj} by the realities of the *Eman*. He^{azwj} cannot be recognised by the analogies, nor can He^{azwj} be realised by the sensory perceptions, nor can He^{azwj} be resembled with the people. He^{azwj} is Described in the Verses (of the Quran), recognised by the Signs. He^{azwj} is not tyrannous in His^{azwj} Judgments. That is Allah^{azwj}. There is no god except Him^{azwj}'.

قَالَ فَخَرَجَ الرَّجُلُ وَ هُوَ يَقُولُ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رَسُولَهُ .

He (the narrator) said, 'So the man went out and he was saying, **'[6:124] Allah best knows where He Places His Message'**.¹⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ أَبِي الْحَسَنِ الْمُؤَصِّلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ جَاءَ جَبْرٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ رَأَيْتَ رَبَّكَ حِينَ عَبَدْتَهُ قَالَ فَقَالَ وَيْلَكَ مَا كُنْتُ أَعْبُدُ رَبًّا لَمْ أَرَهُ قَالَ وَ كَيْفَ رَأَيْتَهُ قَالَ وَيْلَكَ لَا تُدْرِكُهُ الْعُيُونُ فِي مُشَاهَدَةِ الْأَبْصَارِ وَ لَكِنْ رَأَيْتُهُ الْقُلُوبُ بِحَقَائِقِ الْإِيمَانِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from Abu Al Hassan Al Mowsaly,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A Rabbi came over to Amir Al-Momineen^{asws} and he said, 'O Amir Al-Momineen^{asws}! Do you^{asws} see your^{asws} Lord^{azwj} when you^{asws} worship Him^{azwj}?' So he^{asws} said: 'Woe be unto you! I^{asws} have never worshipped a Lord^{azwj} I^{asws} do not see'. He said, 'And how do you^{asws} see Him^{azwj}?' He^{asws} said: 'Woe be unto

¹⁶ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 8 H 10

¹⁷ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 9 H 5

you! The eyes cannot envisage Him^{azwj} in the viewing of the sights. But, the hearts see Him^{azwj} by the realities of the *Eman'*.¹⁸

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ دَاوُدَ بْنِ الْقَاسِمِ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام)
لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ فَقَالَ يَا أَبَا هَاشِمٍ أَوْهَامُ الْقُلُوبِ أَدَقُّ مِنْ أَبْصَارِ الْعُيُونِ أَنْتَ قَدْ تُدْرِكُ بِوَهْمِكَ السَّنَدَ وَالْهِنْدَ وَالْأَبْصَارَ
الْبُلْدَانَ الَّتِي لَمْ تَدْخُلْهَا وَلَا تُدْرِكُهَا بِبَصَرِكَ وَأَوْهَامُ الْقُلُوبِ لَا تُدْرِكُهَا فَكَيْفَ أَبْصَارُ الْعُيُونِ .

Muhammad Bin Abu Abdullah, from the one who mentioned it, from Muhammad Bin Isa, from Dawood Bin Al Qasim Abu Hashim Al Ja'fary who said,

'I said to Abu Ja'far^{asws}, '(What about the Verse) **[6:103] Visions cannot comprehend Him, and He Comprehends (all) visions?**'. So he^{asws} said: 'O Abu Hashim! Imaginations of the hearts are more sharper than the visions of the eyes. You have realised by your imaginations, Al-Sind, and Al-Hind, and the countries which you have not entered into nor seen with your vision, and the imaginations of the heart cannot comprehend Him^{azwj}, so how could the visions of the eyes?'¹⁹

¹⁸ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 9 H 6

¹⁹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 9 H 11

Appendix I: Names of Allah^{azwj}:

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن النضر بن سويد، عن هشام بن الحكم، أنه سأل أبا عبد الله (عليه السلام) عن أسماء الله و اشتقاقها، [الله] مما هو مشتق؟ قال: فقال لي: «يا هشام، الله مشتق من أله، و الإله يقتضي مألوها، و الاسم غير المسمى،

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Al-Nazar Bin Suweyd, from Hisham Bin Al-Hakam who says:

I asked Abu Abdullah^{asws} about the Names of Allah^{azwj} and their Derivations, 'What is 'Allah' (The Name) Derived from?' So he^{asws} said to me: 'O Hisham! (The Name) 'Allah' is Derived from 'أله' 'God', and God necessitates (the existence of) a servant (مألوها). And the Name is other than the named.

فمن عبد الاسم دون المعنى فقد كفر و لم يعبد شيئاً، و من عبد الاسم و المعنى فقد كفر و عبد اثنين، و من عبد المعنى دون الاسم فذاك التوحيد، أ فهمت يا هشام؟» قال: فقلت: زدي.

So one who worshipped the Name apart from the Meaning, so he has committed Kufr and has not worshipped anything. And the one who worshipped the Name as well as the Meaning, so he has (still) committed Kufr for he has worshipped two. And one who worshipped the Meaning apart from the Name, so that is the Oneness (التوحيد). Do you understand, O Hisham?' So I said, 'Increase it for me'.

فقال: «إن لله تسعة و تسعين اسماً، فلو كان الاسم هو المسمى، لكان كل اسم منها إلهاً، و لكن الله معنى يدل عليه بهذه الأسماء و كلها غيره. يا هشام، الخبز اسم للمأكل، و الماء اسم للمشروب، و الثوب اسم للملبوس، و النار اسم للمحرق، أ فهمت - يا هشام - فهما تدفع به و تناضل به أعداءنا الملحدين مع الله عز و جل غيره؟»

So he^{asws} said: 'For Allah^{azwj}, there are ninety-nine Names. So if the Name was the same as the named, each one of the Names would be a god, but Allah^{azwj} is the Meaning to which these Names point to, and every one of them is other than Him^{azwj}. O Hisham! The bread is the name of the food, and the water is the name of the drink, and the cloth is the name of the garment, and the fire is the name of the incinerator. Do you understand - O Hisham - with its understanding you can defend and strive against our^{asws} enemies, the ones who worship other than Allah^{azwj} Mighty and Majestic?'

قلت: نعم، قال: فقال: «نفعك الله و ثبتك، يا هشام»

I said, 'Yes'. So he^{asws} said: 'May Allah^{azwj} benefit you and Make you to be steadfast, O Hisham'.

قال هشام: فو الله ما قهرني أحد في التوحيد حين قمت من مقامي هذا.

Hisham said, 'By Allah^{azwj}, no one ever overcame me (in a debate) regarding Oneness (التوحيد) since he^{asws} made me reach to this position of mine'.²⁰

The Ninety-Nine Names of Allah^{azwj}

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، عن أبي الحسن العبدى، عن سليمان بن مهران، عن الصادق جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه علي بن أبي طالب (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه وآله) إن لله تبارك و تعالی تسعة و تسعين اسما، مائة إلا واحد، من أحصاها دخل الجنة، و هي:

Ibn Babuwayh, from Ahmad Bin Al-Hassan Al-Qataan, from Ahmad Bin Yahya Bin Zakariya Al-Qatan, from Bakr bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Abu Al-Hassan Al-Abdy, from Suleyman Bin Mahran, from,

Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} Muhammad^{asws} Bin Ali^{asws}, from his^{asws} father^{asws} Al-Husayn^{asws} Bin Ali^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Abu Talib^{asws} having said, 'Rasool-Allah^{saww} said that: 'For Allah^{azwj}, Blessed and Exalted are ninety nine Names – a hundred less one. The one who learns These would enter the Paradise. And these are: -

(1) الله – The God ; (2) الواحد – The One ; (3) الأحد – The Unique ; (4) الصمد – The Absolute ; (5) الأول – The First ; (6) الآخر – The Last ; (7) السميع – The All Hearing ; (8) البصير – The All Seeing ; (9) القدير – The Powerful ; (10) القاهر – The Omnipotent ; (11) العلي – The Sublime ; (12) الأعلى – The High ; (13) الباقي – The Everlasting ; (14) البديع – The Incomparable ; (15) البارئ – The Evolver ; (16) الأكرم – The Most Generous ; (17) الظاهر – The Manifest ; (18) الباطن – The Hidden ; (19) الحي – The Living ; (20) الحكيم – The Wise ; (21) العليم – The Knowing ; (22) الخليم – The Forbearing ; (23) الحفيظ – The Preserver ; (24) الحق – The Truth ; (25) الحسيب – The Reckoner ; (26) الحميد – The Praiseworthy ; (27) الحفي – The Subtle ; (28) الرب – The Lord ; (29) الرحمن – The Beneficent ; (30) الرحيم – The Merciful ; (31) الذارئ – The Sower ; (32) الرازق – The Sustainer ; (33) الرقيب – The Watchful ; (34) الرؤوف – The Affectionate ; (35) البار – The Observer ; (36) السلام – The Source of Peace ; (37) المؤمن – The Provider of Security ; (38) المهيمن – The Dominant ; (39) العزيز – The Mighty ; (40) الجبار – The Subduer ; (41) المتكبر – The Possessor of Greatness ; (42) السيد – The Chief ; (43) السبوح – The Glorified ; (44) الشهيد – The Witness ; (45) الصادق – The Truthful ; (46) الصانع – The Maker ; (47) الطاهر – The Pure ; (48) العدل – The Just ; (49) العفو – The Excuser ; (50) الغفور – The Forgiver ; (51) الغني – The Needless ; (52) الغياث – The Aider ; (53) الفاطر – The

²⁰ الكافي 1: 68 / 2

Originator ; (54) الفرد – The Alone ; (55) الفتاح – The Initiator ; (56) الفالق - The Splitter ; (57) القديم – The Eternal-; (58) الملك – The King ; (59) القدوس – The Holy ; (60) القوي – The Strong ; (61) القريب – The Near ; (62) القيوم – The Self-subsistent ; (63) القابض – The Seizer ; (64) الباسط – The Extender ; (65) قاضي الحاجات – The Fulfiller of Needs ; (66) المجيد – The Glorious ; (67) المولى – The Guardian ; (68) المنان – The Benefactor ; (69) المحييط – The Encompasser ; (70) المبين – The Manifested ; (71) المقيت – The Feeder ; (72) المصور – The Designer ; (73) الكريم – The Honourable ; (74) الكبير – The Great ; (75) الكافي – The Sufficient ; (76) كاشف الضر – Remover of the Harm ; (77) الوتر – The Singular ; (78) النور – The Light ; (79) الوهاب – The Bestower ; (80) الناصر – The Helper ; (81) الواسع – The Ample-giving ; (82) الودود – The Cordial; (83) الهادي - The Guide ; (84) الوفي – The Loyal-; (85) الوكيل – The Custodian ; (86) الوارث – The Inheritor ; (87) البر – The Righteous ; (88) الباعث – The Resurrector ; (89) التواب – The Oft-returning (in Mercy) ; (90) الجليل – The Majestic ; (91) الجواد – The Generous ; (92) الخبير – The Fully Informed ; (93) الخالق – The Creator ; (94) خير الناصرين – The Best of the Helpers ; (95) الديان – The Judge ; (96) الشكور – The Thankful ; (97) العظيم – The Magnificent ; (98) اللطيف – The Kind ; (99) الشافي – The Healer²¹.

²¹ التوحيد: 8 / 194

Appendix II: Holy Verses where Vision/Limbs of Allah^{azwj} are metaphorically Mentioned

His^{azwj} Right Hand:

Allah^{azwj} Says:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۗ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ {39:67}

And they are not appreciating Allah with the appreciation that is due to Him; and the whole of the earth would be in His Grip on the Day of Judgement, and the skies having been rolled up in His Right Hand. Glorious is He and Exalted from what they are associating [39:67]

ابن بابويه، قال: حدثنا محمد بن محمد بن عصام الكليني (رضي الله عنه)، قال: حدثنا محمد بن يعقوب الكليني، قال: حدثنا علي بن محمد المعروف بعلان الكليني، قال: حدثنا محمد بن عيسى بن عبيد، قال: سألت أبا الحسن علي بن محمد العسكري (عليه السلام) عن قول الله عز و جل: وَ الْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ.

Ibn Babuwayh, from Muhammad Bin Muhammad Bin Asaam Al-Kulayni, from Muhammad Bin Yaqoub Al-Kulayni, from Ali Bin Muhammad Al-Ma'rouf Ba'laan Al-Kulayni, from Muhammad Bin Isa Bin Ubeyd who said,

'I asked Abu Al-Hassan Ali^{asws} Bin Muhammad Al-Askari^{asws} about the Words of Allah^{azwj} Mighty and Majestic: ***and the whole of the earth would be in His Grip on the Day of Judgement, and the skies having been rolled up in His Right Hand [39:67]*** .

فقال: «ذلك تعبير الله تبارك و تعالى لمن شبهه بخلقه، ألا ترى أنه قال: وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ و معناه إذ قالوا: إن الأرض جميعا قبضته يوم القيامة و السماوات مطويات بيمينه؟

So he^{asws} said: 'That is the taunting (of people) to Allah^{azwj} Blessed and Exalted as the one who resembles His^{azwj} creatures. Do you not see that He^{azwj} Says: ***And they are not appreciating Allah with the appreciation that is due to Him [39:67]***? And its Meaning is that they are saying, 'And the whole of the earth shall be in His Grip on the Day of Judgement and the skies having been rolled up in His Right Hand?

كما قال الله عز و جل: وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّنْ شَيْءٍ، ثم نزه عز و جل نفسه عن القبضة و اليمين فقال: سُبْحَانَ اللَّهِ وَ تَعَالَىٰ عَمَّا يُشْرِكُونَ».

(it is) just as Allah^{azwj} Mighty and Majestic Says: **And they are not appreciating Allah with the appreciation He is Rightful of when they are saying, 'Allah did not Reveal anything upon a person' [6:91]**, then He^{azwj} Distanced Himself^{azwj} from the Grip and the Right Hand (having limbs), so He^{azwj} Said: **Glorious is He and Exalted from what they are associating [39:67]**.²²

وعنه، قال: حدثنا أحمد بن محمد بن الهيثم العجلي (رحمه الله)، قال: حدثنا أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، عن أبي الحسن العبدى، عن سليمان بن مهران، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل: **وَ الْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ.**

And from him, from Ahmad Bin Muhammad Bin Al-Haysam Al-Ajaly, from Ahmad Bin Yahya Bin Zakariya Al-Qatan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Abu Al-Hassan Al-Abady, from Suleyman Bin Mahran who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **and the whole of the earth would be in His Grip on the Day of Judgement, and the skies having been rolled up in His Right Hand. Glorious is He [39:67]**'.

فقال: «عني ملكه لا يملكه معه أحد، و القبض من الله تعالى في موضع آخر: المنع، و البسط منه: الإعطاء و التوسيع [كما قال عز وجل]، وَ اللَّهُ يَقْبِضُ وَ يَبْسُطُ وَ إِلَيْهِ تُرْجَعُونَ يعني يعطي و يمنع،

He^{asws} said: 'It Means, He^{azwj} Possesses it, and no one possesses it with Him^{azwj}. And the Grip from Allah^{azwj} the Exalted in another subject is the Prevention, and the Extension from it – the Granting and the Extending (Bounties), as the Mighty and Majestic Says: **And Allah Straitens and Amplifies, and to Him you shall be returning [2:245]**. It Means He^{azwj} Gives and Prevents.

و القبض منه عز وجل في وجه آخر: الأخذ، و الأخذ في وجه القبول، كما قال: وَ يَأْخُذُ الصَّدَقَاتِ أَي يَقْبِلُهَا مِنْ أَهْلِهَا وَ يَتَّيْبُ عَلَيْهَا».

And the Grip of the Mighty and Majestic in another aspect is the Taking. And the Taking is in its aspect of Acceptance, as He^{azwj} Says: **and Takes the charities [9:104]**, i.e., He^{azwj} Accepts it from its rightful ones, and Rewards them accordingly'.

قلت: فقله عز وجل: **وَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ؟** قال: «اليمين: اليد، و اليد: القدرة و القوة، يقول عز وجل: **وَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ أَي بِقَدْرَتِهِ وَ قُوَّتِهِ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ.**»

I said, 'So (what about) the Words of the Mighty and Majestic: **and the skies having been rolled up in His Right Hand [39:67]**' He^{asws} said: 'The Right hand – Is the Hand, and the Hand is the Power, and the Power is what the Mighty and Majestic is Saying: **and the skies having been**

²² التوحيد: 1/160.

rolled up in His Right Hand [39:67], i.e., in His^{azwj} Power and His^{azwj} Might, *Glorious is He and Exalted from what they are associating [39:67]*.²³

Looking at their Lord^{azwj} (75:23):

VERSES 22 & 23

{22} **وُجُوهُ يَوْمَئِذٍ نَّاصِرَةٌ**

(Some) faces on that Day would be radiant [75:22]

{23} **إِلَىٰ رَبِّهَا نَاظِرَةٌ**

Looking at their Lord [75:23]

و عنه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا موسى بن عمران النخعي، عن الحسين بن يزيد النوفلي، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: قلت له: أخبرني عن الله عز و جل، هل يراه المؤمنون يوم القيامة؟ قال: «نعم، و قد رأوه قبل يوم القيامة» قلت: متى؟ قال: «حين قال الله لهم: أ لَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ»

And from him, said, 'It has been narrated to us by Ali Bin Ahmad Bin Muhammad Bin Umran Al-Daqaq, from Muhammad Bin Abu Abdullah Al-Kufy, from Musa Bin Umran Al-Nakha'ie, from Al-Husayn Bin Yazeed Al-Nowfaly, from Ali Bin Abu Hamza, from Abu Baseer, who has narrated,

'I said to Abu Abdullah^{asws}, 'Inform me about Allah^{azwj} Mighty and Majestic. Will the Momineen see Him^{azwj} on the Day of Judgement?' He^{asws} said: 'Yes, and they have (already) seen him before the Day of Judgement'. I said, 'When?' He^{asws} said: 'Where Allah^{azwj} Said to them: **"Am I not your Lord?" They said, 'Yes, we testify' [7:172]**'.

ثم سكت ساعة، ثم قال: «و إن المؤمنین لیرونه فی الدنيا قبل يوم القيامة، أ لست تراه فی وقتك هذا؟».

The he^{asws} was silent for a while, then he^{asws} said: 'The Momineen are (already) seeing Him^{azwj} in the world, before the Day of Judgement. Do you not see Him^{azwj} at this time of yours?'

²³ التوحيد: 2 / 161.

قال أبو بصير: فقلت له: جعلت فداك، فأحدث بهذا عنك؟ فقال: «لا، فإنك إذا حدثت به فأنكره منكراً جاهلاً بمعنى ما تقول، ثم قدر أن ذلك تشبيهه كفر، و ليست الرؤية بالقلب كالرؤية بالعين، تعالى الله عما يصفه المشبهون و الملحدون».

Abu Baseer said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}, So should I narrate this from you^{asws}? He^{asws} said: 'No, for if you were to narrate it, the denier would deny it, being ignorant of the meaning of what you are saying. Then he will evaluate that, that is similar to blasphemy (Kufr), and the visioning with the heart is not the same as visioning with the eyes. Allah^{azwj} is more Exalted from what the resemblers and the atheists describe Him^{azwj} to be'.²⁴

فِي كِتَابِ التَّوْحِيدِ حَدِيثٌ طَوِيلٌ عَنْ عَلِيِّ عَلَيْهِ السَّلَامُ يَقُولُ فِيهِ: وَ قَدْ سَأَلَهُ رَجُلٌ عَمَّا اشْتَبَهَ عَلَيْهِ مِنَ الْآيَاتِ. فَأَمَّا قَوْلُهُ عَزَّ وَ جَلَّ «وَجُوهٌ يَوْمَئِذٍ نَاصِرَةٌ» إِلَى رَبِّهَا نَاطِرَةٌ» فَإِنَّ ذَلِكَ فِي مَوْضِعٍ يَنْتَهِي فِيهِ أَوْلِيَاءُ اللَّهِ عَزَّ وَ جَلَّ بَعْدَ مَا يَفْرُغُ مِنَ الْحِسَابِ إِلَى نَهْرِ يُسَمَّى الْحَيَوَانَ،

In the book Al Tawheed –

'There is a lengthy Hadeeth from Ali^{asws}, saying in it, and a man had asked him^{asws} about what was confusing upon him from the Verses: 'So, as for His^{azwj} Words of the Mighty and Majestic: **'(Some) faces on that Day would be radiant [75:22] Looking at their Lord [75:23]**, so that is regarding a place in which the friends of Allah^{azwj} Mighty and Majestic would end up to after being free from the Reckoning, to a river called Al-Haywaan.

فَيَعْتَسِلُونَ وَ يَشْرَبُونَ مِنْهُ وَ يَدْخُلُونَ الْجَنَّةَ، فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ فِي تَسْلِيمِ الْمَلَائِكَةِ عَلَيْهِمْ: «سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ»

So they would be washing and drinking from it, and they would be entering the Paradise. Thus, these are the words of the Mighty and Majestic regarding the greetings of the Angels upon them: **'Peace be upon you! You are good, therefore enter it to abide eternally [39:73]**.

فَعِنْدَ ذَلِكَ أُيْقِنُوا بِدُخُولِ الْجَنَّةِ وَ النَّظَرِ إِلَى مَا وَعَدَهُمْ فَذَلِكَ قَوْلُهُ: «إِلَى رَبِّهَا نَاطِرَةٌ» وَ إِنَّمَا يَعْنِي بِالنَّظَرِ إِلَيْهِ النَّظَرُ إِلَى ثَوَابِهِ تَبَارَكَ وَ تَعَالَى.

So, during that, they would be convinced that they are actually entering the Paradise, and they would look at what has been Promised them, and these are His^{azwj} Words: **Looking at their Lord [75:23]**. And rather, it means by looking at Him^{azwj}, the looking at the Rewards by the Blessed and Exalted".²⁵

²⁴ (التوحيد: 20 / 117)

²⁵ H 21 – تفسير نور الثقلين، ج5، ص: 465

The radiance of the faces

محمد بن العباس: عن أحمد بن هودّة، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن هاشم الصيداوي، قال: قال لي أبو عبد الله (عليه السلام): «يا هاشم، حدثني أبي و هو خير مني، عن جدي رسول الله (صلى الله عليه و آله)، أنه قال: ما من رجل من فقراء المؤمنين من شيعتنا إلا و ليس عليه تبعه».

Muhammad Bin Al-Abbas, from Ahmad Bin Howzat, from Ibrahim Bin Is'haq, from Abdullah Bin hamaad, from Hisham Al-Saydawi who said:

'Abu Abdullah^{asws} said to me: 'O Hisham! My^{asws} father^{asws} narrated to me^{asws}, and he^{asws} was better than me^{asws}, from his^{asws} grandfather Rasool-Allah^{saww} having said: 'There is none from the men from the poor Momineen from our^{asws} Shias except that he does not have a liability upon him'.

قلت: جعلت فداك، و ما التبعة؟ قال: «من الإحدى و خمسين ركعة، و من صوم ثلاثة أيام من الشهر،

I said, 'May I be sacrificed for you^{asws}, and what is the liability?' He^{asws} said: 'From the fifty-one cycles (of Prayer), and from Fasting thirty days from the Month (of Ramazan).

فإذا كان يوم القيامة خرجوا من قبورهم و وجوههم مثل القمر ليلة البدر، فيقال للرجل منهم: سل تعط، فيقول: أسأل ربي النظر إلى وجه محمد (صلى الله عليه و آله)، قال: فيأذن الله عز و جل لأهل الجنة أن يزوروا محمدا (صلى الله عليه و آله)،

So when it will be the Day of Judgement, they will come out from their graves, and their faces would be like the moon on the night of the full moon, and it will be said to the man from among them: 'Ask, and you shall be given it'. So he will be saying, 'I ask my Lord^{azwj}, to be able to look at the face of Muhammad^{saww}'. So Allah^{azwj} Mighty and Majestic would Grant Permission to the people of the Paradise that they should visit Muhammad^{saww}.

قال: فينصب لرسول الله (صلى الله عليه و آله) منبر من نور على درنوك من درانيك الجنة، له ألف مرقة، بين المرقة إلى المرقة ركضة الفرس، فيصعد محمد (صلى الله عليه و آله) و أمير المؤمنين (عليه السلام)».

He^{asws} said: 'Then He^{azwj} would Establish a Pulpit of Light for the Rasool-Allah^{saww}, upon a carpet from the carpets of the Paradise which would have a thousand grades to it. In between one grade to the other is like a horse track. Then Muhammad^{saww} and Amir-Al-Momineen^{asws} would ascend it'.

قال: «فيحرف ذلك المنبر شيعة آل محمد (عليهم السلام)، فينظر الله إليهم، و هو قوله تعالى: وُجُوهٌ يَوْمَئِذٍ نَاصِرَةٌ إِلَىٰ رَبِّهَا نَاطِرَةٌ»-

He^{asws} said: 'The Shias of the Progeny^{asws} of Muhammad^{saww} would be surrounding that Pulpit. So Allah^{azwj} Would Look at them, and these are the Words of the High: **(Some) faces on that Day would be radiant [75:22] Looking at their Lord [75:23]**'.

قال - فيلقى عليهم من النور حتى إن أحدهم إذا رجع لم تقدر الحور أن تملأ بصرها منه».

He^{asws} said: 'The Light would have such an effect upon them, that when one of them returns, the Hourie would not be able to look at him and her eyes would be filled from him'.

قال: ثم قال أبو عبد الله (عليه السلام): «يا هاشم، مثل هذا فليعمل العاملون».

Then Abu Abdullah^{asws} said: 'O Hisham! **For the like of this, so let the workers be working [37:61]**'.²⁶

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه إبراهيم بن هاشم، عن عبد السلام بن صالح الهروي قال: قلت لعلي بن موسى (عليهما السلام): يا بن رسول الله، ما تقول في الحديث الذي يرويه أهل الحديث: «إن المؤمنين يزورون ربحم في منازلهم في الجنة»؟

And from him, said, 'It has been narrated to us by Ahmad Bin Ziyad Bin Ja'far Al-Hamdany, from Ali Bin Ibrahim Bin Hisham, from his father Ibrahim Bin Hisham, from Abdul Salaam Bin Salih Al-Harwy who said:

'I said to Ali^{asws} Bin Musa^{asws}, 'O son^{asws} of the Rasool-Allah^{saww}! What do you^{asws} say regarding the Hadeeth, which is being reported by the people of the Hadeeth, 'The Momineen would be visiting their Lord^{azwj} in their Levels in the Paradise?'

فقال (عليه السلام): «يا أبا الصلت، إن الله تعالى فضل نبيه (صلى الله عليه و آله) على جميع خلقه من النبيين و الملائكة، و جعل طاعته طاعته، و مبايعته مبايعته، و زيارته في الدنيا و الآخرة زيارته، فقال عز و جل: مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ،

So he^{asws} said: 'O Abu Al-Salt! Allah^{azwj} the Exalted has Merited His^{azwj} Prophet^{saww} above all of His^{azwj} creatures from the Prophets^{as} and the Angels and Made obedience to him^{saww} as being obedience to Himself^{azwj}; and following him^{saww} as being following Himself^{azwj}; and visiting him^{saww} in the world and the Hereafter as having visited Himself^{azwj}. Therefore Allah^{azwj} Mighty and Majestic Said: **There is one who obeys the Rasool, so he has obeyed Allah [4:80]**.

و قال: إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ، و قال النبي (صلى الله عليه و آله): من زارني في حياتي أو بعد موتي فقد زار الله تعالى. و درجة النبي (صلى الله عليه و آله) في الجنة أرفع الدرجات، فمن زاره في درجته في الجنة من منزله فقد زار الله تبارك و تعالى».

²⁶ (تأويل الآيات 2: 739 / 4).

And Said: ***Surely, those pledging allegiance to you are rather pledging their allegiances to Allah, the Hand of Allah being Above their hands.*** And the Prophet^{saww} said: 'The one visits me^{saww} during my^{saww} lifetime, or after my^{saww} passing away, so he has visited Allah^{azwj}'. And the Level of the Prophet^{saww} in the Paradise is the highest of the Levels. So the one who visits him^{saww} in his^{saww} Level in the Paradise, from his^{saww} Levels, so he has visited Allah^{azwj} Blessed and Exalted.

قال: فقلت له: يا بن رسول الله، فما معنى الخبر الذي رووه أن ثواب لا إله إلا الله النظر إلى وجه الله تعالى؟

I said to him^{asws}, 'O son^{asws} of the Rasool-Allah^{saww}! So what is the meaning of the Hadeeth which is being reported that, 'The Reward of 'There is no god except for Allah^{azwj}' is the looking at the Face of Allah^{azwj} the Exalted?'

فقال (عليه السلام): «يا أبا الصلت، من وصف الله تعالى بوجه كالوجه فقد كفر، و لكن وجه الله تعالى أنبيأؤه و رسله و حججه (صلوات الله عليهم)، هم الذين بهم يتوجه إلى الله عز و جل و إلى دينه و معرفته،

So Ali^{asws} said: 'O Abu Al-Salt! The one who describes Allah^{azwj} with a face like the faces, so he has committed Kufr. But, the Face of Allah^{azwj} are His^{azwj} Prophets^{as}, and His^{azwj} Rasools^{as}, and His^{azwj} Divine Authorities. They^{asws} are the ones by whom you are paying attention to Allah^{azwj} Mighty and Majestic, and to His^{azwj} religion, and His^{azwj} Recognition.

فالنظر إلى أنبياء الله تعالى و رسله و حججه (عليهم السلام) في درجاتهم ثواب عظيم للمؤمنين يوم القيامة،

So the looking at the Prophets^{as} of Allah^{azwj} the Exalted, and at His^{azwj} Rasools^{as}, and at His^{azwj} Proofs^{asws} in their^{asws} Levels is a great Reward for the Momineen, on the Day of Judgement.

و قد قال النبي (صلى الله عليه و آله): من أبغض أهل بيتي و عترتي لم يرني و لم أره يوم القيامة.

And the Prophet^{saww} has said: 'The one who hates the People^{asws} of my^{saww} Household, and my^{saww} Family, will never see me^{saww}, I^{saww} will not look at him on the Day of Judgement'.

و قال (صلى الله عليه و آله): إن فيكم من لا يراني بعد أن يفارقتي. يا أبا الصلت، إن الله تعالى لا يوصف بمكان و لا تدركه الأبصار و الأوهام».

And he^{saww} said: 'Among you is one who will not see me^{saww} after separating from me^{saww}'. O Abu Al-Salt! Verily Allah^{azwj} cannot be described by a place, nor can the visions and the imaginations imagine Him^{azwj}.²⁷

²⁷ (عيون أخبار الرضا (عليه السلام): 1: 114 / 3).

Face of Allah^{azwj}:

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۚ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ {28:88}

And do not supplicate to another god along with Allah. There is no god except Him. All things will perish except for His Face. For Him is the Decision and to Him you will be Returning [28:88]

Explanation of the Metaphor - The Face of Allah^{azwj}:

وعنه، قال: حدثنا الحسن بن أحمد، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن يونس بن يعقوب، عن حدثه، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ: «إلا ما أريد به وجه الله، و وجهه علي (عليه السلام)».

And from him, from Al-Hassan Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Yunus Bin Yaquob, from the one who narrated it to him,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **All things will perish except for His Face [28:88]**, said: 'But, what is Intended by it is the Face of Allah^{azwj}, and face of Ali^{asws},²⁸

وعنه، قال: أخبرنا عبد الله بن العلاء المذاري، عن محمد بن الحسن بن شمون، عن عبد الله ابن عبد الرحمن، عن عبد الله بن القاسم، عن صالح بن سهل، عن أبي عبد الله (عليه السلام)، قال: سمعته يقول: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، قال: «نحن وجه الله عز و جل».

And from him (Sharaf Al Deen Al Najafi) who said, 'We were informed by Abdullah Bin Al A'ala Al Mazari, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Ibn Abdul Rahman, from Abdullah Bin Al Qasim, from Salih Bin Sahl,

'From Abu Abdullah^{asws}, he (the narrator) said, I heard him^{asws} saying: **All things will perish except for His Face [28:88]**: 'We^{asws} are the Face of Allah^{azwj} Mighty and Majestic''²⁹

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن علي بن النعمان، عن سيف بن عميرة، عن ذكره، عن الحارث بن المغيرة النصري، قال: سئل أبو عبد الله (عليه السلام) عن قول الله تبارك و تعالى: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، فقال: «ما يقولون فيه؟» قلت: يقولون يهلك كل شيء إلا وجه الله. فقال: «سبحان الله! لقد قالوا قولاً عظيماً، إنما عنى بذلك وجه الله الذي يؤتى منه».

²⁸ الاحتجاج 1: 253

²⁹ تأويل الآيات 1: 26 / 426

Muhammad Bin Yaqoub from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali bi Al-No'man, from Sayf bin Umeyra, from Al-Haris Bin Al-Mugeira Al-Nasry who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Blessed and Exalted: **All things will perish except for His Face [28:88]**, said: 'What are they saying about this?' I said, 'Everything will be destroyed except the Face of Allah^{azwj}.' He^{asws} said: 'Glory be to Allah^{azwj}! They are speaking a grievous word, but rather, what is meant by that Face of Allah^{azwj}, is the one^{asws} Given from Him^{azwj} 30

في عيون الاخبار في باب ما جاء عن الرضا عليه السلام في التوحيد حديث طويل وفيه: فقلت: يا بن رسول الله فما معنى الخبر الذي روه أن ثواب لا اله الا الله النظر إلى وجهه الله تعالى؟

In (the book) Uyoon Al-Akhbaar Al-Reza^{asws} in the chapter that has come from Al-Reza^{asws} regarding the Divine Unity, there is a lengthy Hadeeth, and in it, it was said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}, what is the meaning of the news which has been reported for the Reward of "There is no god but Allah^{azwj}," the looking at the Face of Allah^{azwj}?' فقال عليه السلام: يا ابا الصلت 'من وصف الله عزوجل بوجهه كالجوه فقد كفر، ولكن وجهه الله أنبياءه وحججه صلوات الله عليهم، الذين بهم يتوجه إلى الله عزوجل وإلى دينه ومعرفته، وقال الله عزوجل: "كل من عليها فان * ويبقى وجه ربك" وقال عزوجل: "كل شيء هالك الا وجهه"

He^{asws} said: 'O Abu Salt, whoever characterizes Allah^{azwj} Mighty and Majestic with a face like the faces has committed Kufr. But, the Face of Allah^{azwj} are His^{azwj} Prophets^{as} and His^{azwj} Divine Authorities by whom^{asws} attention is paid to Allah^{azwj} Mighty and Majestic and to His^{azwj} Religion and His^{azwj} recognition, and Allah^{azwj} Mighty and Majestic Says: **Everyone upon it will perish [55:26] And there will remain the Face of your Lord, with the Majesty and the Honour [55:27].** And the Mighty and Majestic Says: **All things will perish except for His Face [28:88].**

فالنظر إلى انبياء الله تعالى ورسله وحججه عليهم السلام في درجاتهم ثواب عظيم للمؤمنين يوم القيامة، وقد قال النبي صلى الله عليه وآله: من ابغض أهل بيتي وعترتي لم يرني ولم أره يوم القيامة.

So the looking at the Prophets^{as} of Allah^{azwj} the Exalted and His^{azwj} Rasools^{as} and His^{azwj} Divine Authorities in their ranks would a magnificent Reward for the momineen on the Day of Judgement. And the Prophet^{saww} said: 'Whosoever hates the People^{asws} of my^{saww} Household, and my^{saww} Progeny^{asws}, will never see me^{saww} and I^{saww} will never see him on the Day of Judgement. 31

في كتاب الاحتجاج للطبرسي (ره) عن امير المؤمنين عليه السلام حديث طويل وفيه: واما قوله: "كل شيء هالك الا وجهه" فالمراد كل شيء هالك الا دينه لان من المحال ان يهلك الله كل شيء ويبقى الوجه

30 الكافي 1: 1/111.

31 Tafseer Noor Al Saqalayn- CH 55 H 23

In the book Al-Ihtijaj Al-Tabarsy

'Amir-ul-Momineen^{asws}, in a lengthy Hadeeth, and in it he^{asws} said: 'And as for His^{azwj} Words: **All things will perish except for His Face [28:88]**, what is meant by it is that everything will perish except for His^{azwj} Religion, because it is from the impossibilities that Allah^{azwj} will Cause everything to perish and for His^{azwj} Face to remain.

هو اجل واعظم من ذلك وانما يهلك من ليس منه، الا ترى انه قال " كل من عليها فان * ويبقى وجه ربك " ففصل بين خلقه ووجهه،

He^{azwj} is more Majestic and Greater than that He^{azwj} would destroy one who is not from Him^{azwj}. Have you not seen that He^{azwj} has Said: **Everyone upon it will perish [55:26] And there will remain the Face of your Lord, with the Majesty and the Honour [55:27]**? He^{azwj} Differentiated between His^{azwj} creatures and His^{azwj} Face.³²

وعنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن أحمد بن محمد بن أبي نصر، عن صفوان الجمال، عن أبي عبد الله (عليه السلام)، في قول الله عز وجل: **كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ**، قال: «من أتى الله بما أمر به من طاعة محمد (صلى الله عليه وآله) فهو الوجه الذي لا يهلك، وكذلك قال: مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from Safwan Al-Jamal,

(It has been narrated) from Abu Abdullah^{asws}, regarding the Words of Allah^{azwj} Mighty and Majestic: **All things will perish except for His Face [28:88]**, said: 'The one who obeys Allah^{azwj} with what He^{azwj} has Commanded for from the obedience to Muhammad^{saww}, so it is the Face which will not perish, and similarly He^{azwj} Said: **There is one who obeys the Rasool, so he has obeyed Allah**'.³³

أحمد بن محمد بن خالد البرقي: عن أبيه، عن صفوان، عن أبي سعيد المكاربي، عن أبي بصير، عن الحارث بن المغيرة النصري، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل: **كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ**، فقال: «كل شيء هالك إلا من أخذ الطريق الذي أنتم عليه».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Safwan, from Abu Saeed Al-Makary, from Abu Baseer, from Al-Haris Bin Al-Mugheira Al-Nasry who said,

³² Tafseer Noor Al Saqalayn– CH 55 H 26

³³ الكافي 1: 111 / 2

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **All things will perish except for His Face [28:88]**, so he^{asws} said: 'Everything will perish except for the one who takes the road upon which you (Shias) are upon.'³⁴

وعنه: عن أبيه، عن صفوان بن يحيى، عن أبي سعيد، عن أبي بصير، عن الحارث بن المغيرة النصري، قال: سألت أبا عبد الله (عليه السلام) عن قول الله تعالى: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، قال: «إلا من أخذ طريق الحق».

And from him, from Safwan Bin Yahya, from Abu Saeed, from Abu Baseer, from Al-Haris Bin Al-Mugheira Al-Nasry who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} the Exalted: **[All things will perish except for His Face [28:88]**, said: 'Except for the one who takes the road of the Truth'.³⁵

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن محمد بن عيسى، عن محمد بن إسماعيل بن زريع، عن منصور بن يونس، عن جليس لأبي حمزة، عن أبي حمزة، قال: قلت لأبي جعفر (عليه السلام): قول الله عز و جل: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، قال: «فيهلك كل شيء و يبقى الوجه؟! إن الله عز و جل أعظم من أن يوصف بالوجه، و لكن معناه: كل شيء هالك إلا دينه، و الوجه الذي يؤتى منه».

Ibn babuwayh, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail Bin Bazi'e, from Mansour Bin Yunus, from a companion of Abu Hamza, from Abu Hamza who said,

'I said to Abu Ja'far^{asws}, 'The Words of Allah^{azwj} Mighty and Majestic: **All things will perish except for His Face [28:88]**'. He^{asws} said: Everything will perish and the Face would remain? Surely Allah^{azwj} Mighty and Majestic is Greater than to be described by the Face. But, its meaning is, everything will perish except for His^{azwj} Religion, and the Face is that which comes from Him^{azwj}.³⁶

محمد بن العباس، قال: حدثنا عبد الله بن همام، عن عبد الله بن جعفر، عن إبراهيم بن هاشم، عن محمد بن خالد، عن الحسن بن محبوب، عن الأحول، عن سلام بن المستنير، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، قال: «نحن- و الله- وجهه الذي قال، و لن نهلك إلى يوم القيامة بما أمر الله به من طاعتنا و موالاتنا،

Muhammad Bin Al-Abbas, from Abdullah Bin Hamam, from Abdullah Bin Ja'far, from Ibrahim Bin Hisham, from Muhammad Bin Khalid, from Al-Hassan Bin Mahboub, from Al-Ahowl, from Salam Bin Al-Mustaneer who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **All things will perish except for His Face [28:88]**. He^{asws} said: 'By Allah^{azwj}! We^{asws} are the ones who have been

³⁴ المحاسن: 30 / 199

³⁵ المحاسن: 117 / 219

³⁶ التوحيد: 1 / 149

Spoken about, and we^{asws} will never perish up to the Day of Judgement with what Allah^{azwj} has Commanded with from obedience to us^{asws} and being in our^{asws} Wilayah.

فذلك و الله الوجه الذي قال: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، و ليس منا ميت يموت إلا و خلف عاقبة منه إلى يوم القيامة».

So that, by Allah^{azwj}, is the Face which He^{azwj} Said: **All things will perish except for His Face [28:88]**. And there is none from us^{asws} who passes away except that he^{asws} leaves behind an offspring from him^{asws}, up to the Day of Judgement'.³⁷

12- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة عَبْدُ اللَّهِ بْنُ الْعَلَاءِ عَنِ الْمَدَارِيِّ عَنِ ابْنِ شَمُونٍ عَنِ الْأَصَمِّ عَنِ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ صَالِحِ بْنِ سَهْلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ قَالَ نَحْنُ وَجْهَ اللَّهِ عَزَّ وَ جَلَّ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Abdullah Bin Al A'ala, from Al Mazary, from Ibn Shamoun, from Al Asamma, from Abdullah Bin Al Qasim, from Salih Bin Sahl,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: **All things will perish except for His Face [28:88]**. He^{asws} said: 'We^{asws} are the Face of Allah^{azwj} Mighty and Majestic''.³⁸

13- فس، تفسير القمي أَبِي عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ قَالَ فَيَقْتَضِي كُلُّ شَيْءٍ وَ يَبْقَى الْوَجْهَ اللَّهُ أَعْظَمُ مِنْ أَنْ يُوصَفَ لَا وَ لَكِنَّ مَعْنَاهُ كُلُّ شَيْءٍ هَالِكٌ إِلَّا دِينَهُ وَ نَحْنُ الْوَجْهَ الَّذِي يُؤْتِي اللَّهُ مِنْهُ لَمْ نَزَلْ فِي عِبَادِهِ مَا دَامَ اللَّهُ لَهُ فِيهِمْ رَوِيَّةٌ فَإِذَا لَمْ يَكُنْ لَهُ فِيهِمْ رَوِيَّةٌ رَفَعْنَا إِلَيْهِ فَفَعَلَ بِنَا مَا أَحَبَّ

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Hamza,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **All things will perish except for His Face [28:88]**. He^{asws} said: 'All things will perish and the Face of Allah^{azwj} will remain, more Magnificent than can be described. This means (that) all things will perish except His^{azwj} Religion, and we^{asws} are the face (through) which Allah^{azwj} can be accessed to, not ceasing to be among His^{azwj} servants for as long as Allah^{azwj}, for Him^{azwj} there is a 'Rawiya' (sighting) among them. So, when there does not happen to be a 'Rawiya' for Him^{asws} among them, He^{azwj} will Raise us^{asws} to Him^{azwj}, and will Deal with us^{asws} what He^{azwj} Loves'.

قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا الرَوِيَّةُ قَالَ الْحَاجَةُ.

I said, 'May I be sacrificed for you^{asws}, and what is the sighting?' He^{asws} said: 'The need'.³⁹

³⁷ تأويل الآيات 1: 25 / 425

³⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 12

³⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 13

When The 'ساقٍ' (shin/leg/side) shall be laid bare:

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ {68:42}

On the Day He would Uncover from a side, and they would be called to do the Sajdah, but they will not be able to [68:42]

Explanation of Shine/Leg/Side in Verse 68:42:

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا محمد بن إسماعيل البرمكي قال: حدثنا الحسين بن الحسن، عن بكر، عن الحسين بن سعيد، عن أبي الحسن (عليه السلام)، في قوله عز و جل: يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَ يُدْعَوْنَ إِلَى السُّجُودِ، قال: «حجاب من نور يكشف فيقع المؤمنون سجدا، و تدمج أصلاب المنافقين فلا يستطيعون السجود».

Ibn Babuwayh said, 'Ahmad Bin Muhammad Bin Umran Al-Daqaq narrated to us, from Muhammad Ibn Abu Abdullah Al-Kufy, from Muhammad Bin Ismail Al-Barmakky, from Al-Husayn Bin Al-Hassan, from Bakr, from Al-Husayn Bin Saeed, who has narrated:

'Abu Al-Hassan^{asws} regarding the Words of the Mighty and Majestic: ***On the Day He would Uncover from a side, and they would be called to do the Sajdah [68:42]***, he^{asws} said: 'A Veil of Light would be Uncovered, so the Momineen would fall down in Sajdah, and the backbones of the hypocrites would stiffen so they would not be able to do Sajdah'.⁴⁰

و عنه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن إبراهيم بن هاشم، عن ابن فضال، عن أبي جميلة، عن محمد بن علي الحلبي، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: يَوْمَ يُكْشَفُ عَنْ سَاقٍ، قال: «تبارك الجبار - ثم أشار إلى ساقه، فكشف عنها الإزار - قال: وَ يُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ

And from him, from his father, from Sa'ad Bin Abdullah, from Ibrahim Bin Hashim, from Ibn Fazal, from Abu Jameela, from Muhammad Bin Ali Al-Halby, who has narrated:

'Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic: ***On the Day He would Uncover from a side [68:42]***. He^{asws} said: 'Blessed is the Mighty' – Then gestured to his^{asws} own side, so he^{asws} uncovered from it the outfit – said: '***and they would be called to do the Sajdah, but they will not be able to [68:42]***'.

⁴⁰ (التوحيد: 1 / 154)

قال: أفحم القوم و دخلتهم الهيبة، و خشعت الأبصار، و بلغت القلوب الحناجر خاشعَةً أَبْصَارُهُمْ تَرَاهُمْ ذَلَّةً وَ قَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَ هُمْ سَالِمُونَ».

He^{asws} said: 'The people would understand, and the awe would enter into them, and the visions would be humbled, and their hearts would reach to the throats' ***Their visions humbled, humiliation having tired them, and they had been called to the Sajdah while they were safe (and sound) [68:43].***

قال ابن بابويه: قوله: «تبارك الجبار، و أشار إلى ساقه فكشف عنها الإزار» يعني به تبارك الجبار من أن يوصف بالساق الذي هذا صفته.

Ibn Babuwayh said, 'His^{asws} words: 'Blessed is the Compeller' – Then gestured to his^{asws} own side, and he^{asws} uncovered from the outfit it, (and said): 'It means by it, 'Blessed is the Compeller from being described with the side, the description of which is this'.⁴¹

و عنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا الحسين بن الحسن ابن أبان، عن الحسين بن سعيد، عن فضالة بن أيوب، عن أبان بن عثمان، عن حمزة بن محمد الطيار، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ قَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَ هُمْ سَالِمُونَ، قال: «مستطيعون، يستطيعون الأخذ بما أمروا به و الترك لما نهوا عنه، و بذلك ابتلوا»

And from him, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Al-Husayn Bin Al-Hassan Ibn Aban, from Al-Husayn Bin Saeed, from Fazalat Bin Ayoub, from Aban Bin Usman, from Hamza Bin Muhammad Al-Tayyar who said:

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: ***and they had been called to the Sajdah while they were safe (and sound) [68:43]***, he^{asws} said: 'They were capable. They did have the ability to take to what they had been Commanded for, and leave what was prohibited from them, and they were Tried with that'.

ثم قال: «ليس شيء مما أمروا به و نهوا عنه إلا و من الله عز و جل فيه ابتلاء و قضاء».

Then he^{asws} said: 'There is nothing which they were Commanded to do, and Prohibited from, except that there was a Trial in it from Allah^{azwj} Mighty and Majestic, and a Judgement'.⁴²

⁴¹ (التوحيد: 2 /154)

⁴² (التوحيد: .9 /349)

'جَنْبِ اللَّهِ' Side of Allah^{azwj}:

أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَا عَلَىٰ مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِن كُنتُ لَمِنَ السَّآخِرِينَ {56}

Lest a soul should be saying, 'O regret, upon what I wasted regarding the Side of Allah, and I was from the mocking ones!' [39:56]

Explanation of Side of Allah^{azwj} in Verse 39:56:

18 - يد: ابن الوليد، عن ابن أبان، عن الحسين بن سعيد، عن النضر، عن ابن سنان، عن أبي بصير، عن أبي عبد الله عليه السلام قال: قال أمير المؤمنين عليه السلام في خطبة: أنا الهادي، وأنا المهتدي، وأنا أبو اليتامى والمساكين وزوج الارامل، وأنا ملجأ كل ضعيف، ومأمن كل خائف، وأنا قائد المؤمنين إلى الجنة، وأنا جبل الله المتين، وأنا عروة الله الوثقى وكلمة التقوى، وأنا عين الله ولسانه الصادق ويده،

Ibn Al Waleed, from Ibn Aban, from Al Husayn Bin Saeed, from Al Nazar, from Ibn Sinan, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said in a sermon: 'I^{asws} am the guide, and I^{asws} am the Guided, and I^{asws} am a father of the orphans and the poor and guardian of the widows, and I^{asws} am a shelter for every weak one, and a security for every fearful one, and I^{asws} am a guide of the Momineen to the Paradise, and I^{asws} am the strong Rope of Allah^{azwj}, and I^{asws} am the Firm Handhold of Allah^{azwj}, and the Pious Words, and I^{asws} am the Eye of Allah^{azwj} and His^{azwj} Truthful Tongue and His^{azwj} Hand.

وأنا جنب الله الذي يقول: " أن تقول نفس يا حسرتى على ما فرطت في جنب الله " وأنا يد الله المبسوطة على عباده بالرحمة والمغفرة، وأنا باب حطة، من عرفني وعرف حقي فقد عرف ربه لاني وصي نبيه في أرضه، وحجته على خلقه، لا ينكر هذا إلا راد على الله ورسوله.

And I^{asws} am the Side of Allah^{azwj} which He^{azwj} is Saying: "***Lest a soul should be saying, O regret, upon what I wasted regarding the Side of Allah [39:56]***, and I^{asws} am the Hand of Allah^{azwj} Extended upon His^{azwj} servants with the Mercy and the Forgiveness, and I^{asws} am the door of Hitta⁴³. One who recognises my^{asws} rights so he has recognised my^{asws} Lord^{azwj}, because I^{asws} am a successor^{asws} of His^{azwj} Prophet^{saww} in His^{azwj} earth, and His^{azwj} Divine Authority upon His^{azwj} creatures. None would deny this except a repeller to Allah^{azwj} and His^{azwj} Rasool^{saww}."

⁴³ As in Holy Quran 2:58,

روي عن الباقر عليه السلام أنه قال: معنى جنب الله أنه ليس شيء أقرب إلى الله من رسوله، ولا أقرب إلى رسوله من وصية، فهو في القرب كالجنب، وقد بين الله تعالى ذلك في كتابه بقوله: " أن تقول نفس يا حسرتى على ما فرطت في جنب الله " يعني في ولاية أوليائه.

It is reported from Al-Baqir^{asws} having said: 'The meaning of the 'Side' of Allah^{azwj} is that there is nothing closer to Allah^{azwj} than His^{azwj} Rasool^{saww}, nor closer to His^{azwj} Rasool^{saww} than a successor^{asws}. He^{azwj} is in the closeness like the side, and Allah^{azwj} has Explained that in His^{azwj} Book by His^{azwj} Words: "**Lest a soul should be saying, O regret, upon what I wasted regarding the Side of Allah [39:56]**, meaning regarding the Wilayah of His^{azwj} Guardians^{asws},⁴⁴

'يَدُ اللَّهِ' (The Hand of Allah) being above their hands:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۗ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَن يَكْفُرْ لِيَكْفُرْ عَلَىٰ نَفْسِهِ ۗ

{48:10}

Surely, those pledging allegiance to you are rather pledging their allegiances to Allah, the Hand of Allah being Above their hands. So the one who breaks, is rather breaking against himself, and the one who fulfils with what Allah Covenanted upon him, would be Given a Mighty Recompense [48:10]

Explanation of the Hand of Allah^{azwj} in Verse 48:10:

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ عَمِّهِ حَمْرَةَ بْنِ بَرِيْعٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَلَمَّا آسَفُونَا انتقمنا منهم فقال إن الله عزَّ وجلَّ لا يأسف كآسفنا ولا يخلق أولياء لنفسه بأسفون ولا يرزقون وهم مخلوقون مرزوقون فجعل رضاهم رضا نفسه وسخطهم سخط نفسه لأنه جعلهم الدعاء إليه والأدلاء عليه

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from his uncle Hamza Bin Bazie,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: ***Then when they Angered Us, We Took Revenge from them [43:55]***. He^{asws} said: 'Allah^{azwj} Mighty and Majestic does not regret like we tend to regret, but He^{azwj} Created Friends for Himself^{azwj} who are regretting and being pleased, and they are creations, being Nourished. Thus, He^{azwj} Made

⁴⁴ Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 1 H 18

their^{asws} pleasure as being His^{azwj} Pleasure, and their^{asws} anger as being His^{azwj} Anger, because He^{azwj} Made them^{asws} as the inviters to Him^{azwj}, and the Indicators to Him^{azwj}.

فَلِدَلِكْ صَارُوا كَذَلِكَ وَ لَيْسَ أَنَّ ذَلِكَ يَصِلُ إِلَى اللَّهِ كَمَا يَصِلُ إِلَى خَلْقِهِ لَكِنْ هَذَا مَعْنَى مَا قَالَ مِنْ ذَلِكَ وَ قَدْ قَالَ مَنْ أَهَانَ لِي وَلِيًّا
فَقَدْ بَارَزَنِي بِالْمُحَارَبَةِ وَ دَعَانِي إِلَيْهَا وَ قَالَ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَ قَالَ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ
أَيْدِيهِمْ

So, due to that, they^{asws} came to be like that, and it isn't so that it (anger) comes to Allah^{azwj} just as it tends to come to His^{azwj} creatures. But, this is the Meaning of what He^{azwj} Said from that, and He^{azwj} has Said: "The one who offends a friend of Mine^{azwj}, so he has duelled against Me^{azwj} with the battle and called Me^{azwj} to it". And He^{azwj} Said: **There is one who obeys the Rasool, so he has obeyed Allah [4:80].** And He^{azwj} Said: **Surely, those pledging allegiance to you are rather pledging their allegiances to Allah, the Hand of Allah being Above their hands [48:10].**

فَكُلُّ هَذَا وَ شِبْهُهُ عَلَى مَا ذَكَرْتُ لَكَ وَ هَكَذَا الرِّضَا وَ العُصْبُ وَ غَيْرُهُمَا مِنَ الْأَشْيَاءِ مِمَّا يُشَاكِلُ ذَلِكَ وَ لَوْ كَانَ يَصِلُ إِلَى اللَّهِ
الْأَسْفُ وَ الضَّحْرُ وَ هُوَ الَّذِي خَلَقَهُمَا وَ أَنْشَأَهُمَا لِحَازَ لِقَائِلِ هَذَا أَنْ يَقُولَ إِنَّ الْخَالِقَ يَبِيدُ يَوْمًا مَا لِأَنَّهُ إِذَا دَخَلَهُ العُصْبُ وَ الضَّحْرُ
دَخَلَهُ التَّغْيِيرُ وَ إِذَا دَخَلَهُ التَّغْيِيرُ لَمْ يُؤْمَنْ عَلَيْهِ الْإِبَادَةُ

So, all of this and the likes of it are upon what we^{asws} mentioned to you, and like this is the (Divine) Pleasure, and the Anger, and other than these two from the things which are identical to that. And had it been so that the regret, and the weariness arrives to Allah^{azwj}, and He^{azwj} is the One^{azwj} Who Created both, it would be allowed for a speaker to say this that one day the Creator would be obliterated, because He^{azwj}, when the anger and the weariness enters Him^{azwj}, the change would enter Him^{azwj}, the obliteration would not be safe upon Him^{azwj}.

ثُمَّ لَمْ يُعْرِفِ الْمُكُونُ مِنَ الْمُكَوَّنِ وَ لَا الْقَادِرُ مِنَ الْمَقْدُورِ عَلَيْهِ وَ لَا الْخَالِقُ مِنَ الْمَخْلُوقِ تَعَالَى اللَّهُ عَنِ هَذَا الْقَوْلِ عُلُوًّا كَبِيرًا بَلْ هُوَ
الْخَالِقُ لِلْأَشْيَاءِ لَا لِحَاجَةٍ فَإِذَا كَانَ لَا لِحَاجَةَ اسْتَحَالَ الْحُدُّ وَ الْكَيْفُ فِيهِ فَافْتَهُمُ إِنْ شَاءَ اللَّهُ تَعَالَى .

Then it would not be recognised, the Bringer into being from the comer into being, nor the Powerful from the one empowered upon, nor the Creator from the Created. Exalted is Allah^{azwj} from this speech, Loftier, Greater. But, He^{azwj} is the Creator of the things, not for a need. So when there was no need, the limitation is impossible, (as well as the) 'how' (Qualitative State) regarding Him^{azwj}. Therefore, understand, if Allah^{azwj} the Exalted so Desires'.⁴⁵

علي بن إبراهيم قال: فقدموا في التأليف آية الشرط على بيعة الرضوان، و إنما نزلت أولاً بيعة الرضوان ثم آية الشرط عليهم فيها.

Ali Bin Ibrahim said,

⁴⁵ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 23 H 6

'They (Usman's group, during the compilation of Holy Quran) placed in the composition (of this Quran) the Verse of the condition of the Pledge of Satisfaction (48:10), but rather, the Verse of the Pledge of Satisfaction (48:18) was Revealed first, then the Verse of the conditions of the Pledge of Satisfaction (48:10).⁴⁶

Those Who Visualise:

VERSE 104

قَدْ جَاءَكُمْ بِصَائِرٍ مِنْ رَبِّكُمْ ۖ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۖ وَمَنْ عَمِيَ فَعَلَيْهَا ۚ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ {6:104}

There has come to you Insight from your Lord; so the one who visualises, then it is for his soul, and the one who is blind, then it is against it, and I am not a keeper over you all [6:104]

Explanation of Verse 6:104:

11 - ج: عن عبد الله بن سنان، عن أبي عبد الله عليه السلام في قوله: " لا تدركه الابصار " قال: إحاطة الوهم، ألا ترى إلى قوله: " قد جاءكم بصائر من ربكم " ليس يعني بصر العيون " فمن أبصر فلنفسه " ليس يعني من البصر بعينه " ومن عمي فعليها " ليس يعني عمى العيون،

From Abdullah Bin Sinan,

'From Abu Abdullah^{asws} regarding His^{azwj} Words: **Visions cannot comprehend Him [6:103]**. He^{asws} said: 'Encompassing of the imagination. Do you not see His^{azwj} Words: **There has come to you Insight from your Lord [6:104]**. It does not Mean the insight of the eyes, **so the one who visualises, then it is for his soul**, it does not Mean the visualising with his eyes, **and the one who is blind, then it is against it**, it does not mean the blindness of the eyes.

إنما عني إحاطة الوهم، كما يقال: فلان بصير بالشعر، وفلان بصير بالفقه، وفلان بصير بالدراهم، وفلان بصير بالثياب، الله أعظم من أن يرى بالعين.

⁴⁶ تفسير القمي 2: 315

But rather, it Means the grasp of the imagination, just as it is said, 'So and so has insight in the poetry, and so and so has insight in the understanding, and so and so has insight in the Dirhams, and so and so has insight in the clothes'. Allah^{azwj} is more Magnificent than that He^{azwj} should be seen with the eye".⁴⁷

12 - ج: أحمد بن إسحاق قال: كتبت إلى أبي الحسن علي بن محمد عليهما السلام أسأله عن الرؤية وما فيه الخلق فكتب عليه السلام: لا تجوز الرؤية ما لم يكن بين الرائي والمرئي هواء ينفذه البصر، فمتى انقطع الهواء وعدم الضياء لم تصح الرؤية، وفي وجوب اتصال الضياء بين الرائي والمرئي وجوب الاشتباه - وتعالى الله عن الاشتباه - فثبت أنه لا تجوز عليه سبحانه الرؤية بالابصار لان الاسباب لا بد من اتصالها بالمسببات.

Ahmad Bin Is'haq who said,

'I wrote to Abu Al-Hassan Ali^{asws} Bin Muhammad^{asws} asking him^{asws} about the sighting (Allah^{azwj}), and what the people are in. So, he^{asws} wrote: 'The sighting is not allowed for as long as between the seer and the seen there does not happen to be air implemented by the sight. So, when the air is cut off, and the illumination is negated, the sighting is not correct, and among the necessities of the arrival of the illumination between the seer and the seen is the necessity of the resemblance - and Allah^{azwj} is Exalted from the resemblance - Thus it is proven that the sighting by the sights is not allowed upon Him^{azwj}, Glorious is He^{azwj}, because it is inevitable for the reasons to be connected with the causes".⁴⁸

13 - يد: ابن إدريس، عن أبيه، عن أحمد بن إسحاق قال: كتبت إلى أبي الحسن الثالث عليه السلام أسأله عن الرؤية وما فيه الناس. فكتب: لا تجوز الرؤية ما لم يكن بين الرائي والمرئي هواء ينفذه البصر فإذا انقطع الهواء وعدم الضياء عن الرائي والمرئي لم تصح الرؤية، وكان في ذلك الاشتباه لان الرائي متي ساوى المرئي في السبب الموجب بينهما في الرؤية وجب الاشتباه، وكان في ذلك التشبيه، لان الاسباب لا بد من اتصالها بالمسببات.

Ibn Idrees, from his father, from Ahmad Bin Is'haq who said,

'I wrote to Al-Hassan^{asws} the 3rd asking him^{asws} about the sighting (Allah^{azwj}) and what the people are in, so he^{asws} wrote: 'The sighting is not allowed for as long as between the seer and the seen there does not happen to be air implemented by the air. So, when the air is cut off, and the illumination is negated from the seer and the seen, the sighting would not be correct; and there would be the resemblance in that because the seer, when he equates the seen in the necessary cause between them in the sighting, the resemblance is necessitated, and there would be the resemblance in that, because it is inevitable for the reasons to be connected with the causes".⁴⁹

⁴⁷ Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 11

⁴⁸ Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 12

⁴⁹ Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 13

14 - يد: الدقاق، عن الكليني، عن أحمد بن إدريس، عن محمد بن عبد الجبار، عن صفوان بن يحيى قال: سألتني أبو قرّة المحدث أن أدخله إلي أبي الحسن الرضا عليه السلام فاستأذنته في ذلك فأذن لي فدخل عليه، فسأله عن الحلال والحرام والاحكام حتي بلغ سؤاله التوحيد،

Al Daqaq, from Al Kulayni, from Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya who said,

'Abu Qarat the narrator of Hadeeth asked me to get him permission to see Abu Al-Hassan Al-Reza^{asws}. So, I sought his^{asws} permission regarding that and he^{asws} permitted for me, and I took him to him^{asws}, and he asked him^{asws} about the Permissible(s) and the Prohibitions and the Ordinances, until his questions reached the *Tawheed*.

فقال أبو قرّة: إنا روينا أن الله عزوجل قسم الرؤية والكلام بين اثنين، فقسم لموسى عليه السلام الكلام ولمحمد صلى الله عليه واله الرؤية،

Abu Qarat said, 'We are reporting that Allah^{azwj} Mighty and Majestic Apportioned the sighting and the Speech between two. He^{azwj} Apportioned the Speech to be for Musa^{as}, and the sighting for Muhammad^{saww}.

فقال أبو الحسن عليه السلام: فمن المبلغ عن الله عزوجل إلى الثقلين الجن والانس: لا تدركه الابصار وهو يدرك الابصار، ولا يحيطون به علما، وليس كمثلته شيء أليس محمد صلى الله عليه واله ؟ قال: بلى،

Abu Al-Hassan^{asws} said: 'So, who delivered from Allah^{azwj} Mighty and Majestic to the two communities, the Jinn and the human beings (the Verse) **Visions cannot comprehend Him, and He Comprehends the visions [6:103]** (and) **and they do not comprehend Him in knowledge [20:110]**, (and) **nothing is a likeness of Him [42:11]**? Was it not Muhammad^{saww}? He said, 'Yes'.

قال: فكيف يجيء رجل إلي الخلق جميعا فيخبرهم أنه جاء من عند الله وأنه يدعوهم إلى الله بأمر الله ويقول: لا تدركه الابصار وهو يدرك الابصار، ولا يحيطون به علما، وليس كمثلته شيء، ثم يقول: أنا رأيته بعيني، وأحطت به علما، وهو على صورة البشر ! أما يستحيون ؟ ما قدرت الزنادقة أن ترميه بهذا أن يكون يأتي عن الله بشيء، ثم يأتي بخلافه من وجه آخر.

He^{asws} said: 'How can a man^{saww} come over to the people and he^{saww} informs them that he^{saww} has come from Allah^{azwj} and that he^{saww} is inviting them to Allah^{azwj} by the Command of Allah^{azwj}, so he^{saww} is saying **Visions cannot comprehend Him [6:103]**, (and) **and they do not comprehend Him in knowledge [20:110]**, (and) **nothing is a likeness of Him [42:11]**, then he^{saww} would be saying that: 'I^{saww} saw Him^{azwj} with my^{saww} own eyes and I^{saww} comprehended Him^{azwj} in knowledge and He^{azwj} is upon an image of the person'? Are you not ashamed of what would enable the atheists to pelt with this that he^{saww} happened to come from the Presence of Allah^{azwj} with something, then he^{saww} came with the opposite of it from another aspect?'

قال أبو قرّة: فإنه يقول: " ولقد رآه نزلة أخرى " فقال أبو الحسن عليه السلام: إن بعد هذه الآية ما يدل على ما رأى حيث قال: " ما كذب الفؤاد ما رأى " يقول: ما كذب فؤاد محمد صلى الله عليه واله ما رأت عيناه، ثم أخبر بما رأى

Abu Qarat said, 'But He^{azwj} is Saying: **And certainly he saw it [53:13]** (meaning Him^{azwj}) **in another descent.**' So Abu Al-Hassan^{asws} said: 'It is after the Verse indicating upon what he^{saww} saw where He^{azwj} Says: **The heart of Muhammad did not belie what it saw [53:11]**. He^{azwj} is Saying that the heart of Muhammad^{saww} did not belie what his^{saww} eyes saw. Then He^{azwj} Informed with what he^{saww} saw.

فقال: " لقد رأى من آيات ربه الكبرى " فأيات الله غير الله، وقد قال: ولا يحيطون به علما، فإذا رآته الابصار فقد أحاطت به العلم، ووقعت المعرفة.

Then He^{azwj} Said: **He saw of the greatest Signs of his Lord [53:18]**. So, the Signs of Allah^{azwj} is other than Allah^{azwj}, and He^{azwj} had Said: **and they do not comprehend Him in knowledge [20:110]**. So, if the visions were to see Him^{azwj}, then they would have comprehended Him^{azwj} in knowledge, and the recognition would occur'.

فقال أبو قرّة فتكذب الروايات ؟ فقال أبو الحسن عليه السلام: إذا كانت الروايات مخالفه للقرآن كذبت بها، وما أجمع المسلمون عليه أنه لا يحيط به علم ولا تدركه الابصار وليس كمثلته شيء.

So, Abu Qarat said, 'So (then) you^{asws} are belying the reports'. Abu Al-Hassan^{asws} said: 'When the reports were in opposition to the Quran, I^{asws} would belie these, and what the Muslims have formed a consensus upon is that: **and they do not comprehend Him in knowledge [20:110], Visions cannot comprehend Him [6:103], (and) nothing is a likeness of Him [42:11]**'⁵⁰.

16 - يد: ابن الوليد، عن الصفار، عن أحمد بن محمد، عن أبي هاشم الجعفري، عن أبي الحسن الرضا عليه السلام قال: سألته عن الله عزوجل هل يوصف ؟ فقال: أما تقرأ القرآن قلت: بلى، قال: أما تقرأ قوله عزوجل: " لا تدركه الابصار وهو يدرك الابصار " ؟ قلت بلى، قال: فتعرفون الابصار ؟ قلت: بلى، قال: وماهي ؟ قلت: أبصار العيون فقال: إن أوهام القلوب أكثر من أبصار العيون فهو لا تدركه الاوهام، وهو يدرك الاوهام.

Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Abu Hashim Al Ja'fary,

'From Abu Al-Hassan Al-Reza^{asws}, he (the narrator) said, 'I asked him^{asws} about Allah^{azwj} mighty and Majestic, 'Can He^{azwj} be described?' But, do you not read the Quran?' I said, 'Yes (I do)'. He^{asws} said: 'Have you not read His^{azwj} Words, Mighty and Majestic: **Visions cannot comprehend Him, and He Comprehends the visions [6:103]**?' I said, 'Yes (I have)'. He^{asws} said: 'Do you recognise the visions?' I said, 'Yes'. He^{asws} said: 'And what are these?' I said, 'Visions of the

⁵⁰ Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 14

eyes'. He^{asws} said: 'The imaginations of the hearts are more than the visions of the eyes, it is, the imaginations cannot realise Him^{azwj} and He^{azwj} Comprehends the imaginations''⁵¹

قال: وقد قالوا أعجب من هذا، أولم ينسبوا آدم عليه السلام إلى المكروه؟ أولم ينسبوا إبراهيم عليه السلام إلى ما نسبوه؟ أولم ينسبوا داود عليه السلام إلى ما نسبوه من حديث الطير؟ أولم ينسبوا يوسف الصديق إلى ما نسبوه من حديث زليخا؟ أولم ينسبوا موسى عليه السلام إلى ما نسبوه من القتل؟ أولم ينسبوا رسول الله صلى الله عليه واله إلى ما نسبوه من حديث زيد؟ أولم ينسبوا علي بن أبي طالب عليه السلام إلى ما نسبوه من حديث القطيفة؟

He^{asws} said, 'And they have said even stranger than this. Or, did they not link Adam^{as} to the abhorrence? Or, did they not link Ibrahim^{as} to what they linked him^{as} to? Or, did not they link Dawood^{as} to what they linked from the Hadeeth of the bird? Or, did they not link Yusuf^{as} the truthful to what they linked him^{asws} from the Hadeeth of Zuleykha? Or, did they not link Musa^{as} to what they linked him^{saww}, from the murder? Or, did they not link Rasool-Allah^{saww} to what they linked him^{saww} from the Hadeeth of Zayd? Or, did they not link Ali^{asws} Bin Abu Talib^{asws} to what they linked him^{as}, from the Hadeeth of the Qateyfa?

إنهم أرادوا بذلك توبيخ الاسلام ليرجعوا على أعقابهم، أعمى الله أبصارهم سما أعمى قلوبهم، تعالى الله عن ذلك علوا كبيرا.

They intended with that, the rebuke of Al-Islam in order to return upon their heels. Allah^{azwj} Blinded their sights as He^{azwj} Blinded their hearts. Allah^{azwj} is Exalted from that, Loftier, Greater''⁵²

'فَنَسِيَهُمْ' Allah^{azwj} has Forgotten them:

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ ۚ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ
أَيْدِيَهُمْ ۚ نَسُوا اللَّهَ فَنَسِيَهُمْ ۚ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ {9:67}

The hypocritical men and the hypocritical women are from each other. They enjoin evil and forbid good and withhold their hands. They have forgotten Allah, so He has Forgotten them; surely the hypocrites, they are the mischievous ones [9:67]

⁵¹ Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 16

⁵² Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 34

Explanation of Verse 9:67:

ابن بابويه، قال: حدثنا محمد بن محمد بن عصام الكليني، قال: حدثنا محمد بن يعقوب الكليني، قال: حدثنا علي بن محمد المعروف بعلان، قال: حدثنا أبو حامد عمران بن موسى بن إبراهيم، عن الحسن بن القاسم الرقام، عن القاسم بن مسلم، عن أخيه عبد العزيز بن مسلم، قال: سألت الرضا علي بن موسى (عليه السلام)، عن قول الله عز و جل: نَسُوا اللَّهَ فَنَسِيَهُمْ. فقال: «إن الله تبارك و تعالی لا ينسى و لا يسهو، و إنما ينسى و يسهو المخلوق المحدث، ألا تسمعه عز و جل يقول: وَ مَا كَانَ رَبُّكَ نَسِيًّا؟

Ibn Babuwayh, from Muhammad Bin Muhammad Bin Asaam Al-Kulayni, from Muhammad Bin Yaqoub Al-Kulayni, from Ali Bin Muhammad Al-Ma'rouf Ba'lan, from Abu Hamad Umran Bin Musa Bin Ibrahim, from Al-Hassan Bin Al-Qasim Al-Raqaam, from Al-Qasim Bin Muslim, from his brother Abdul Aziz Bin Muslim who said,

'I asked Al-Reza^{asws} Ali^{asws} Bin Musa^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **They have forgotten Allah, so He has Forgotten them [9:67]**. So he^{asws} said: 'Allah^{azwj} Blessed and Exalted, neither forgets nor does He^{azwj} slip, but rather it is the creatures who forget and have slip of mind. Have you not heard the Mighty and Majestic Saying: **and your Lord was not forgetful [19:64]**?

و إنما يجازي من نسيه و نسي لقاء يومه بأن ينسيهم أنفسهم، كما قال عز و جل: وَ لَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَئِكَ هُمُ الْفَاسِقُونَ، و قوله عز و جل: فَأَلْيَوْمَ نُنَسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا أَي بتركهم الاستعداد للقاء يومهم هذا».

But rather, He^{azwj} Recompenses the one who forgets Him^{azwj} and forgets his meeting Him^{azwj} on the Day (of Judgement) by Making them forget themselves, just as the Mighty and Majestic Said: **And do not become like those who forgot Allah so He Made them forget themselves. Those, they are the mischief-makers [59:19]**, and the Words of the Mighty and Majestic: **So, today We will Forsake them just as they forgot the meeting of this Day of theirs [7:51]**'.⁵³

و عنه: بإسناده عن أبي معمر السعداني، عن أمير المؤمنين علي بن أبي طالب (عليه السلام)، قال: «قوله: نَسُوا اللَّهَ فَنَسِيَهُمْ إنما يعني أنهم نسوا الله في دار الدنيا فلم يعملوا بطاعته فنسيهم في الآخرة، أي لم يجعل لهم في ثوابه شيئاً فصاروا منسيين من الجنة.

And from him (Al Sadouq), by his chain from Abu Moamar Al Sa'dany,

(It has been narrated) from Amir-ul-Momineen Ali^{asws} Bin Abu Talib^{asws} having said: 'His^{azwj} Words: **They have forgotten Allah, so He has Forgotten them [9:67]**: 'But rather, they forgot Allah^{azwj} in the house of the world, so they did not act in obedience to Him^{azwj}. So He^{azwj} would Forget them in the Hereafter, i.e., not to Make a share for them in His^{azwj} Rewards. Thus, they would become having been Forgotten from the Paradise'.⁵⁴

⁵³ عيون أخبار الرضا (عليه السلام) 1: 18 / 125

⁵⁴ التوحيد: 5 / 259

العياشي: عن جابر، عن أبي جعفر (عليه السلام) نَسُوا اللَّهَ قَالَ: قال: «تركوا طاعة الله». فَنَسِيَهُمْ قَالَ: «فتركهم».

Al Ayyashi, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} (Re:): **They have forgotten Allah [9:67]**. He^{asws} said: 'They left the obedience of Allah^{azwj}. **so He has Forgotten them [9:67]** - He^{asws} said: 'So He^{azwj} Left them'.⁵⁵

عن أبي معمر السعدي، قال: قال علي (عليه السلام) في قول الله: نَسُوا اللَّهَ فَتَسِيَهُمْ. قال: «فإنما يعني أنهم نسوا الله في دار الدنيا فلم يعملوا له بالطاعة، و لم يؤمنوا به و برسوله فَتَسِيَهُمْ في الآخرة أي لم يجعل لهم في ثوابه نصيبا، فصاروا منسيين من الخير».

From Abu Mo'mar Al Sa'ady who said,

'Ali^{asws} said regarding the Words of Allah^{azwj}: **They have forgotten Allah, so He has Forgotten them [9:67]**. He^{asws} said: 'But rather, it means that they forgot Allah^{azwj} in the house of the world and they did not work for Him^{azwj} with the (acts of) obedience, and did not believe in Him^{azwj} and in His^{azwj} Rasool^{saww}, **so He has Forgotten them [9:67]** – in the Hereafter, i.e., He^{azwj} would not Make for them any share in His^{azwj} Rewards, and they would become having been forsaken from the goodness".⁵⁶

4 - يد، ن: ابن عصام، عن الكليني، عن العلان، عن عمران بن موسى، عن الحسن بن القاسم، عن القاسم بن مسلم، عن أخيه عبد العزيز قال: سألت الرضا علي ابن موسى عليهما السلام عن قول الله عزوجل " نسوا الله فنسيهم " فقال: إن الله تبارك وتعالى لا ينسى ولا يسهو، وإنما ينسى ويسهو المخلوق المحدث ألا تسمعه عزوجل يقول: " وما كان ربك نسيا " ؟

Ibn Asaam, from Al Kulayni, from Al Alaan, from Imran Bin Musa, from Al Hassan Bin Al Qasim, from Al Qasim Bin Muslim, from his brother Abdul Aziz who said,

'I asked Al-Reza Ali^{asws} Ibn Musa^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **They have forgotten Allah, so He has Forgotten them [9:67]**. So he^{asws} said: 'Allah^{azwj} Blessed and Exalted, neither forgets nor does He^{azwj} slip, but rather it is the creatures who forget and have slip of mind. Have you not heard the Mighty and Majestic Saying: **and your Lord was not forgetful [19:64]**?

وإنما يجازي من نسيه ونسي لقاء يومه بأن ينسيهم أنفسهم، كما قال الله تعالى: " لا تكونوا كالذين نسوا الله فأنسيهم أنفسهم أولئك هم الفاسقون " وقال تعالى فاليوم ننساهم كما نسوا لقاء يومهم هذا " أي نتركهم كما تركوا الاستعداد للقاء يومهم هذا.

But rather, He^{azwj} Recompenses the one who forgets Him^{azwj} and forgets his meeting Him^{azwj} on the Day (of Judgement) by Making them forget themselves, just as the Mighty and Majestic

⁵⁵ تفسير العياشي 2: 95 / 95.

⁵⁶ تفسير العياشي 2: 86 / 96.

Said: **And do not become like those who forgot Allah so He Made them forget themselves. Those, they are the mischief-makers [59:19], and the Words of the Mighty and Majestic: So, today We will Forsake them just as they forgot the meeting of this Day of theirs [7:51]**".⁵⁷

6 - يد، مع: بهذا الاسناد عن البرقي، عن أبيه يرفعه إلى أبي عبد الله عليه السلام في قول الله عزوجل: " فلما آسفونا انتقمنا منهم " قال: إن الله تبارك وتعالى لا يأسف كأسفنا ولكنه خلق أولياءا لنفسه يأسفون ويرضون، وهم مخلوقون مدبرون، فجعل رضاهم لنفسه رضى، وسخطهم لنفسه سخطا،

By this chain from Al Barqy, from his father,

'Raising it to Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Then when they Angered Us, We Took Revenge from them, so We Drowned them altogether [43:55].** He^{asws} said: 'Allah^{azwj} Blessed and Exalted does not get Angered like our anger, but He^{azwj} Created Guardians^{asws} for Himself^{azwj}, they^{asws} are getting angry and pleased, they^{asws} are Managed creatures. So, He^{azwj} Made their^{asws} pleasure as being His^{azwj} Pleasure, and their^{asws} anger as being His^{azwj} Anger.

وذلك لانه جعلهم الدعاء إليه والا دلاء عليه ولذلك صاروا كذلك وليس أن ذلك يصل إلى الله عزوجل كما يصل إلى خلقه، ولكن هذا معنى ما قال من ذلك،

And that is because He^{azwj} Made them^{asws} as the callers to Him^{azwj} and the pointers towards Him^{azwj}, and for that they^{asws} came to be like that, and it isn't that arriving to Allah^{azwj} Mighty and Majestic as it arrives to His^{azwj} creatures, but this is the meaning of what He^{azwj} Meant from that.

وقد قال أيضا: من أهان لي وليا فقد بارزني بالحاربة ودعاني إليها، وقال أيضا: " من يطع الرسول فقد أطاع الله " وقال أيضا: " إن الذين يبايعونك إنما يبايعون الله " وكل هذا وشبهه على ما ذكرت لك، وهكذا الرضا والغضب وغيرهما من الاشياء مما يشاكل ذلك،

And He^{azwj} has Said as well: "One who offends a Guardian^{asws} to Me^{azwj}, so he has duelled Me^{azwj} with the war and called Me^{azwj} to it". And Said as well: "**There is one who obeys the Rasool, so he has obeyed Allah [4:80].** And Said as well: **Surely, those pledging allegiance to you are rather pledging their allegiances to Allah [48:10].;** and all this and it's like are upon what we^{asws} mentioned to you, and like this is the Pleasure and the Wrath and others from the things from what resembles that.

ولو كان يصل إلى المكون الاسف والضحج وهو الذي أحدثهما وأنشأهما لجاز لقاتل أن يقول: إن المكون يبيد يوما لانه إذا دخله الضجروالغضب دخله التغيير، وإذا دخله التغيير لم يؤمن عليه الابادة، ولو كان ذلك كذلك لم يعرف المكون من المكون، ولا القادر من المقدور، ولا الخالق من المخلوق،

⁵⁷ Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 1 H 4

And if He^{azwj} Arrives to the component of the Wrath and the Rebuke, and He^{azwj} is the One^{azwj} Who Brought them into being and Grew them, it would be allowed for a speaker to be saying that the component began one day, because when the Rebuke and the Wrath entered into Him^{azwj}, the change took place, and when the change entered Him^{azwj}, the worship is not safe upon Him^{azwj}, and had that been like that the component would not be recognised from the component, nor the Determiner from the determined, nor the Creator from the created.

تعالى الله عن هذا القول علوا كبيرا. هو الخالق للاشياء لا حاجة، فإذا كان لا حاجة استحالة الحد والكيف فيه، فافهم ذلك إن شاء الله.

Allah^{azwj} is Exalted from this World, Loftier, Greater. He^{azwj} is the Creator of the things, not for a need. So, when that was not for a need, the limitation and the 'howness' would be impossible regarding Him^{azwj}. So, you will understand that, if Allah^{azwj} so Desires".⁵⁸

Allah^{azwj} Does not Move/Shift/Change (Come and Go)

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا {22}

And your Lord would come, and the Angel(s) would be (in) rows (and) rows [89:22]

Explanation of Lord would come in Verse 89:22:

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن أحمد بن يونس المعاذي، قال: حدثنا أحمد ابن محمد بن سعيد الكوفي الهمداني، قال: حدثنا علي بن الحسين بن علي بن فضال، عن أبيه، قال: سألت الرضا (عليه السلام) عن قول الله عز و جل: وَ جَاءَ رَبُّكَ وَ الْمَلَكُ صَفًّا صَفًّا فقال: «إن الله عز و جل لا يوصف بالجيء و الذهاب، تعالى الله عن الانتقال، إنما يعني بذلك و جاء أمر ربك و الملك صفا صفا.»

Ibn Babuwayh said it was narrated to me by Muhammad Bin Ibrahim Bin Ahmad Bin Yunus Al Ma'azy who heard it from Ahmad Bin Muhammad Bin Sa'eed Al Kufi, who heard it from Ali Bin Al Husayn Bin Ali Bin Fazaal, who from his father who said:

I asked Al-Reza^{asws} about the Words of Allah^{azwj}: **“And your Lord comes and (also) the angels in ranks” (89:22).** He^{asws} said: ‘Surely Allah^{azwj} cannot be described through ‘coming and going’,

⁵⁸ Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 1 H 6

High is He^{azwj} from the transfer (movement), it means by that, the Order (Amr^{asws})⁵⁹ of your Lord^{azwj} and the Angels in ranks'.⁶⁰

في كتاب الاحتجاج للطبرسي (ره) عن أمير المؤمنين عليه السلام واما قوله: " وجاء ربك والملك صفا صفا " وقوله: " هل ينظرون الا أن تأتيهم الملائكة أو يأتي ربك أو يأتي بعض آيات ربك " فذلك كله حق وليست له جنة جل ذكره كجنة خلقه وانه رب كل شيء ورب شيء من كتاب الله عزوجل يكون تأويله على غير تنزيله، ولا يشبه تأويل كلام البشر ولا فعل البشر،

In the book Al-Ihtijaj Al-Tabarsy, reporting it –

'From Amir-Al-Momineen^{asws}: 'And as for His^{azwj} Words: **And your Lord would come, and the Angel(s) would be rows (and) rows [89:22]**, and His^{azwj} Words: **Are they only waiting that the Angels should come to them, or your Lord should come, or some of the Signs of your Lord should come? [6:158]**, so that is all true. And there is no physical (body) for Him^{azwj}, like the physical (body) of His^{azwj} creatures. And He^{azwj} is the Lord^{azwj} of everything. The interpretation (Taweel) of the Book of Allah^{azwj} Mighty and Majestic is upon other than its Revelation (Tanzeel). And the interpretation does not resemble the speech of the human beings, nor does it resemble the actions of the human beings.⁶¹

⁵⁹ Masomeen^{asws} are the 'Amr Allah'

⁶⁰ Tafseer Al Burhan – H 11607

⁶¹ Tafseer Noor Al Saqalayn – Ch 89 H 21